

# THE MIRROR OF HONOR:

Wherein euerie professor of armes, from the Generall, Chieftaines and high Commanders, to the priuate officer and inferiour souldier, may see the necessitie of the feare and seruice of God, and the vse of all diuine vertues, both in commanding and obeying, practising and proceeding in the most honorable affayres of warre.

A treatise most necessarie, comfortable and expedient for all English subjects, whereby their duties to God, their Prince and countrie, their assurance and safetie, is lively set foorth as in a glasse before them.

Exod. 14.14.

*The Lord shall fight for you, therefore hold you your peace.*

The Contents of the booke are in the next page.



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THE  
MORAL  
YOUTH.

The Contents of this Booke.

- 1 A briefe motine to the consideration of the necessarie of this worke, and of the different effects of peace and warre.
- 2 How necessarie the feare and true seruice of God, and the use of all divine vertues are in every chiefe gouernour in armes, and wherein true honor consisteth.
- 3 That all men should be ready to defend their Prince and Countrie, and how inferiour officers in armes, the common and private souldiers should behane themselves, as touching their obedience to God, their Prince and superior Commanders.
- 4 That Prayer is necessarie among men of armes, as a principall and chiefe meane both to defend themselves, and to annoy the enemie, and that after victorie they ought to praise God.
- 5 A most necessarie motine to stirre up all men that continue at home, to serue the living God, and to seeke to winne his fauour aswell in regarde of the safetie and good successse of their brethren, souldiers abroad, as of their owne at home.





## TO THE RIGHT HONORABLE my singular good Lord and Ma-

ster, Robert Earle of Essex and Ewe, Lord Ferrers of  
Chartley, Bourcher and Louaine, of her Ma-  
iesties most honorable prinie Counsell,  
and Knight of the most noble  
order of the Garter.



Lbeit (right Honorable) the indeuours  
of best deseruers, and of men qualified  
with highest gifts of all kinds of ver-  
tues, be subiect to deprauing censures,  
I, the meanest of many other, am mo-  
ued by the loue I beare to my countrie,  
in all reuerence and zeale, according  
to my portion of knowledge (sith the  
better able affoord it not) to aduenture

something to the incouragement of men trained and to be tra-  
ined to the field in Militarie seruice: not as teaching them the *art*  
*of warre*, but inciting them to *obedience* to God, their Prince and  
Commanders, to vertuous and diuine exercises, to the practise of  
profitable, and of praise worthie actions, and to the auoyding of  
things offensiue, hurtfull and fruitles. For if none should speake  
because they haue captious hearers: if none should write because  
they haue deprauing readers; what would become of the vse of  
the tongue or practise of the pen? If none should vndertake but  
what they were assured should please all men, there would follow  
speedie ruine of all vertuous indeuours in whatsoeuer kinde. For  
none is so absolute by art or nature, but that some being meere  
*naturals* without art or vertue, will struggle to glorifie their own

## *The Epistle Dedicatore.*

nothing, by deprauing the *somesing* of others. No good indeuour (intended to Gods glorie) can be so simple and fruitle, but it will yeeld some profite to the well disposed: and no worke is so excellent but is altogether fruitles to the euill affected. Best things haue least grace among the worst, and the prophaneſt workes best welcome to prophane men. But ſuch as ſauour of diuine reaſon will imbrace the good fruitleſ even of pooreſ knowledge, and will reiect the moſt abſolute worke of a carnall conceit. And if I had not hope grounded vpon mine owne, as alſo vpon publique experience of your honorable clemencie, to accept of vertuous indeuours at the hands of the meanest, I could not (at this time) affoord ſcope vnto my ſorrowing thoughts, daunted, dulled, and diſmaied at the diſmall iſſue of former hope, to expoſe vnto a generall gaze, this ſillie Mirror, which vnder your Honorable protection, I know may ſafely paſſe through the pikes with profit to many, preiudiciall to none, but behoofull to all. And it craueth at my hands no ſafer ſhelter from the malice of the worst, nor better warrant to paſſe currant among the best, than your Lordships allowance, which in diſcretion I cannot denie it, though I cannot affiue it. Yet I am vrged to aduenture my ſelfe for it, and it for me, vnto your Honorable confideration. And while I waite in hope, I doe and will euer reſt a dutiſfull petitioner to the God of hoaſts, to fur-niſh your Honor with all happines, and happy iſſue of all your Honorable enterprises.

*Your Honors bumble ſervant,*

**John Norden.**



## To the Reader.



Nothing is so rashly, rudely, or unadvisedly undertaken, but that reason or discretion seemeth to direct the same: and most of all Militarie attempts are to bee enterprised with high devotion, because they tend to peace the most precious end of warre. For there seemeth as great difference betwenee peace and warre, as betwenee a sober and a mad man: the one plausible, sweete and profitable to many, the other terrible and troublesome to all, and truly profi:able to none. It is a pernicious euill, as of it selfe, but by circumstances it is both lawfull and expedient, not that it openeth the way to heauen by slaughter and bloud, as Scipio of Africke boasted, but that it is the way to redeeme most wished peace. When the cause is iust no man may question whether the warre bee lawfull. It is then iust when it seeketh to defend and preserue the publique quiet and Christian religion, and it is then lawful, when it is done by the authority of the Prince, and rightly undertaken when it is in the feare of God, and truly executed when it is with upright minds. As touching the iustice and lawfulness of the cause present, it sufficeth vs to know it is to preserue our state, the superiour Magistrate commandeth it, and wee are to obey it in a treble dutie, to God, our Soueraigne and commonweale, to the end we may possesse our owne in quiet under the protection of equitie and justice, which both are established by peace, and peace maintained by suppressing warre. Our present warre is a defence against hostile offence, which (as every man seeth) threatneth unto vs the dreadfull denouring sword, or such wretched servitude

## To the Reader.

as was never shewed unto the Jewes in Egypt or Babylon. For the experienced tyrannies of our aduersaries haue many wayes and in diuers places, displaied their bloudie inclination to bee more than heathenish: and therefore our estate (aymed at by their cruell de-fires) is neither to faint or flatter it selfe, but in the name of the God of hostis to goe foorth with our armes, and with courage onely in Christ to witnes our Christian fortitude: not as some great Martialists haue done, that haue sought and gotten fame by bloud, as Herod, Hannibal, Cæsar, Attila, and infinite others, who haue left behinde them nothing whereof truly to glorie, onely the stinke of their ambition, and slaughter of men remaineth. And our present enemies testifie their apt imitation of these tyrants in all their victories, wherein they regarde nothing more then the number of townes burned, and of men, women and children murthered. And he priseth his reputation dearest, that hath inhumanely brenned most of life, and most tyrannously behaued himselfe in the warres, without feare of God, or clemencie towards man: shewing thereby how farre they degenerate in affection from true Christians, that embrace compassion and mercy as the badges of true religion, which teacheth that wee ought to conforme our mindes to a godly proceeding in the affayres of warre, without rigour, tyrannie and superstitious lenitie. And to this end ought all men called to the profession of armes to be furnished with diuine vertues, that all their proceedings may shew of godlines and godly boldnes. And for as much as (by reason of our usurped libertie to sinne more in this profession then is fit in any) we are deprived as of our owne natures, of the true knowledge of that good course which in these dangers of warre is to be taken. And therefore all militarie men ought to haue continuall counsell and consultation with the God of armes, disclayming their owne wisedomes, iudgements and valour, and to followe what is commanded in, or agreeith with his word. The Common-wealthe of Israel was held happie for that it might aske, and receive counsell and direction in all their proceedings of God by Vrini and Thummim. But much more blessed are we in that the divine light shineth unto vs in Christ, whereby the true meaning of the spirit is expounded in the word of trueth, whereunto all men are innited freely

## To the Reader.

freely to referre themselves, and therein to search diligently what dutie is required of them in their severall functions: for therein hath God declared his mind and will concerning all things wherewith man hath to deal in this life. From thence must every degree be furnished with warrant and direction how to proceede in their professions: therein is the Prince taught how to rule rightly, the subjects how to obey loyally: therein are Commanders in the warres directed how to dispose of their charge wisely, and the inferiour souldiers may therein learne how to frame both their affections and all their proceedings godly. And for that the office of a souldier is a calling of higher reckoning and of greater moment then it is commonly reputed by the generall and rude multitude, yea, then it is considered to be, of the most that undertake to carrie armes in the field, and of some that beare office in the warres: it is requisite that all should understand what burthen they beare, that they may also learne to discharge the same, so as they may be worthie to be called what they desire to bee. For as the life is to the bodie, saies vertue to the minde, and the divine spirit to the soule: the bodie without life is but a dungbill, the minde without vertue is but a sinke or gulfe of filthie cogitations, and the soule without the heavenly comforter is but a forlorne captaine under the Prince of darknes. Ignorance of the will of God is a darke clowde that shadoweth all divine qualities, and that smothereth every sacred grace and speciall favour received at the hands of the highest, whereby a souldier becommeth oftentimes proud of vanitie, and covetous and greedie of vitioues and hurtfull instead of vertuous and profitable things: whereby he becommeth conquered of his owne carnall affections, making himselfe thereby unfit to undertake that honorable action which onlie is proper to the vertuous, and to such as feare God. Such as are armed with diuine habiliments within, as well as girded with militarie furniture without. For who so considereth that he fighteth for the Lords cause, for his Princes state, his countries good, and his owne honour, cannot but thinke himselfe bound to cast off all impediments that may hinder his prosperitie, or blemish his reputation therein. For there is no assurance in things displeasing the King of Kings, in things unsavourie to the spirit of God, who being

## To the Reader.

on our side giuen vs victorie: but if we defraude him of the reverence and honour due unto him from our selues at home, and from our men of warre abroad, wee haue no assurance that he is with vs and for vs. And therefore when we goe foorth with our Armies (saith Moses) we must then keepe vs from all wickednesse: for that the Lord himselfe walketh in the middest of our campes to deliuer vs, and to giue the enemie into our hands, if we be holie: but to destroy vs if we be prophane, faithles and wicked. And it hath beene ever a noted subtilitie of a wicked enemie prompted by Sathan, to lay traps and snares to cause Christians to sinne. Search (saith Achior) if there bee any wickednesse among them, then shall wee surely destroy them, otherwise we shall neuer preuaile against them, for their God will defend them. And it seemeth that our aduersaries haue no greater encouragement, then to see the fruites of our grosse corruptions, affirming that wee feare not God, because wee transgresse his will so boldly: and above all they take notice of the vnciuill behavour and licentious liues of our men in the warres, grounding greater hope to preuaile, by reason of our sinnes, then by their owne forces. Experience hath long tolde vs that there hath been defect of vertuous exercises among men of militarie profession, who seeking to be renommed, begin not at the feare of God, but yeelding their wimedes captiue to sinne, come conquered into the field: and therefore their enterprises often faile of victorie. But howsoever some deeme the contrary, it doth higly dignifie men of armes, to feare and serue the living God, and to bee at one with him, before they presume to march to the battell, or undertake to beare armes in the field. And all such as are called to that high and worbie calling ought to be changed in their minds, casting off all the former lusts of the flesh, to shape their affections after a more holie order: for the neerer they resemble the great conqueror, by participation of his divine vertues, so much the more powerfull shall they become, and bes partakers also of his glorie by conquering by him, as were Gideon, Barac, Sampson, Iephath, Dauid, Samuel, and many other that in and by him overcame kingdomes, and obtained many admirable victories against their enemies. It is an honorable thing in Commanders to be able to exhort

by

# To the Reader.

by word to godlines of life, but more honorable when their exhortation is ioyned with the example of a vertuous life: for the one proceedeth from the tongue, which may dissemble before the world, the other from the heart, which is knowne to God. And he that is truly sound within, cannot but appeare unto others to be so: for he will bring foorth the frutes of approbation, among which it is not the least to haue care of the choice of his souldiers, as of the most vertuous, as much as lieth in him, after the example of Cyrus, who sayd unto his souldiers: My friends, I haue chosen you, not because I haue had experience heretofore of your manhood, but because I haue knowne you readie to doe those things which are honest, and to eschew all dishonestie. In his choice he seemed to agree with the opinion of valiant Agamemnon a Grecian Capraine, who affirmed to Achilles, that one man beloved of God, is in stead of many men in an armie. On the contrarie the Scripture affirmeth, that the wickednesse of one man indangereth the state of a whole armie, as Achan did the armie of Israel. The Emperour Traian sayd, to accept of warre, to collect souldiers, to put them in order, and to giue battell, belonged to man: but to giue victorie was the worke of God onely. Whereby it followeth, that as victorie is the end of waging battell, and battell disposed by best discretion of chiefe Commanders: so there is not a more pretious thing in the execution of this busines, then to doe all in his feare, honor and reuerence, that gineth that which is strived for. They that couet to vanquish, and not to bee vanquished, must reliew wholly on him that disposeth of victorie, and to use souldiers, munition and policie as his meanes: for if they be blessed by him, they are holie, otherwise they may bee aswell instruments of their owne, and of the confusion of such as trust in them as of their safetie. To the ende therefore that our enterprises may succeede to our comfort, it behoueth all men of armes, of what qualitie or degree soever he bee, not to thinke it a blemish to his reputation to be scene vertuous, religious and godly, but to testifie the same in the view of all men, by continual exercise of prayer and praise to the God of boasts, that he may still blesse those meanes, direct their counsels, and dispose of their proceedings happily: so shall they triumph in victorie as well with

## To the Reader.

with few as with many, with the godliest, and not with the greatest number of men. And to the end that all militarie men may be put in minde of this heauenly consideration, I haue presumed under your fauours, to speake a little unto you in a plaine manner, not that I would be seeme to presume to teach such as are alreadie furnished with divine knowledge, and are armed with faith and religion: but to whet them on to the daily practise thereof, and to stirre vp such as are more ignorant, to a desire to become also vertuous and obedient to God, and in him to their Prince and Commanders, that as they seeke honor, they may so attaine it, as may make them indeede truly honorable.

Yours in christian goodwill,

John Norden.

# THE MIRROR OF Honor.

*A motiu to the consideration of the necessarie of this worke, in regard of the time, and of the different effectes of peace and warre.*



HERE is nothing in this worlde more pleasing to fleshe and bloud then peace, nor more beneficiall to a commo wealth. For where no trouble is, there is a quiet state fite for euery *The sweete honest Artist to practise his skill, to the effectes of furnishing of the state with Sciences peace.*

necessarie and profitable. In peace are Lawes at liberty to be duely executed, and Justice may flourish without restraint: Vertue may then shewe her effectes, and Religion bee practised, without terror or torture. Then may the Church execute necessary Discipline and mannage all thinges to Gods glorie and the comfort and commoditie of all his members. This hath *England* tryed true, almost sortie yeeres vnder Queene Elizabeth, who from God hath brought vs the blessing of this wished peace, *Englanedes peaceneere 40.* together with the rich Iewell of the freedome of Religion, whose *yeeres.*

fruits(if they flourish not as they ought amongst vs)the fault is ours. And that God that hath afforded vs these precious bles-  
sings, finding vs negligent and colde in our professions, threat-  
neth to rouze vs out of our secure dreames by the drum of his  
furie, to awaken vs out of our slumber by the noise of warre, nay  
by the blowes of warre, we heare the sound, we see the swords,  
the Cannon playes in our eares, the armours glitter in our eyes,  
here is the beginning of warre. After the sweete song of *Peace*  
*peace,* now is the dreadfull dumpe of *Warre warre.* And what is  
Warre, a May-game? Noe, it is the wofull messenger of con-  
fusion, without the mercie of our offended God, which is to be  
obtayned by faith and repentance. We all know that peace is

*God threateneth to rouze vs out of our dreame by warre.*

*A new song, a wofull song.*

# The Mirror

plausible, a ioyfull and wished thing, and yet we sceme full of it, or at least of the fruites of it, which is plentie and ease, fulnesse and forgetfulness of God and our selues. But if we had seene warre as we haue tasted peace, we shoulde esteeme the better of peace and prouide aginst the feare of warre, in meeting the God of hostes to appease him, as *Abigail* did *Dauis*. But *England* (God be prayed) hath beene made acquainted with warre by report from our neighbour territories, and the most of vs are ignorant whether it be sweete or sowre by experiance: and therefore thinke not that it bringeth the miseries which *Frannce, Flaunders, Holland, Zeland, Brabant*, and sundry other most pleasant Landes and Prouinces, haue long time endured: wherein Justice hath beene suppressed, and iniurie, violence, will, and the swordes furie preuyaled. These infernall firebrands inkindle warre, whence proceed the outrage of bloody furies, wherein spoyles are helde lawfull prize, riots maintained as rightfull lawes, innocents murthered, maydens, wiues and most graue matrons violently abused, and forcibly deflowered, churches destroyed, religion confouled, houses consumed with fire, all vertue and honest duety abandoned, vice exalted and imbraced, the seruice of God contemned, Gods children murthered, every degree, sexe and qualitie grieued and oppressed, all trades and traffique hindred, the best men troden downe, and all this ( with many other miseries ) by a crewe of most merciless and wicked men. Heere are in parte the fruites of furious warre. And yet it is the salue that our most louing God applicieth to the infections of such Kingdomes and Countries, as abuse his most sweete blessing of peace. We are not ignorant of this, though wee haue yet but giuen ay me ( as it were ) to forraine broyles, not considering, or at least not reforming the euilles that long peace hath bread at home. For which our forgetfulness and neglect of duetifull diligence to reforme vs, the same God, that found out this remedie for the sinnes, or iudgement for the transgressions of other Nations, hath threatned the same to vs, for that we repent not at his many other most gentle admonitions. It seemerh he hath decreed somewhat against vs, for the common report is, that there will bee warres, and that *England*

*Many of vs  
are ignorant  
of the effects  
of warre.  
The fruites of  
warre.*

*Warre a salue  
for secure  
kingdomes.*

England must prepare for warres, & surely this gentle forewar-  
ning of God (among many others) is to be helde a precious fa-  
vour, for that he giueth vs time to consult with him, what is to  
be done, in so waughty a pretended busines. And there is no  
doubt but our Soueraigne is not slacke, not onely to consult  
with her chosen and graue Senators, but with high Ichouah the  
God of Armies and hastes her glorious guide and our appro-  
ued most strong and loving defender, to whome also like true  
*Ninivites* we must all flie, from the one degree of men to the  
other. And sith it is the busynesse of warre, the generals chiefe-  
tains and captaines, inferiour officers and priuate souldiers, must raynes and ol-  
march forth and beginne the action, continue it and performe  
it in his feare. And as victorious *David* did, they must aske  
counsell of him, and he will teach them and instruct them as he  
did *Joshua* at the conquest of *Aye*. And hereunto must our  
faithfull Ministers become true *Samuels* to cry vnto God for  
the good successse of them that goe forth to fight. And moreo-  
uer they must not cease, but with all industrie and diligence,  
teach and exhorte to faith, obedience and praier all that tarry prayer.  
at home, that the Lordes wrath may be appeased: and that he  
will take part with vs going forth with, and blessing our armes  
that we may expect our saluation onely to proceede from him:  
least that trusting in our owne merit, strength, wisedom or po-  
licie, we should bee foyled of his and our enemies. And to the  
ende that our men appointed to the warres, shoulde be in some  
measure whetted on with godly affections to vndertake a mat-  
ter of so high moment, beeing on the behalfe of the Lorde of  
lords, our Queene and countries weale and preseruation: I am  
imboldened in duetie and stirred vp in loue, simply as it is to set *worke*,  
before them, this silly Mirror.

*What moved  
she author to  
undertake the  
worke.*

Howe necessary the feare and true seruice of God, and the vse  
of all divine vertues is in every chiefe governour in armes,  
and wherein chiefe honour consisteth.

AN hoast of men, or an army of souldiers, as of themselues,  
is a multitude confused and vnordered, many dispersed

*An Armie of  
men is a con-  
fused multi-  
tude without  
order.*

*How an Army  
may resemble  
the diuine  
Image.*

*Every head of  
an Army must  
be conformed  
to the head  
Christ.*

*The Angels  
of God shall  
goe forth with  
the godly.  
Exod. 14.19.*

*Eg 32 34.*

*2. King. 19.35*

*Rom. 9.7,*

*2 Pet. 1.3.4.*

*An excellent  
resolution.*

*An Uncertaine  
ground of good  
successse.*

members, of an vncompact bodie. But wisedome, arte and ex-  
perience, having found the meane, to dispose them into a body,  
by the right reducing of euery member into his conuenient  
place : the wisedom of God must needes be confessed to haue  
the chiefe rule and to beare greatest sway in the worke, which  
so much the more resembleth this politicke body to the diuine  
Image, by how much it bendeth the chiefe ende thereof to the  
glory of the highest and most superior Gouernour, by seeking  
the good of the vniuersall body of his Church, which in regard  
of all diuine dutey, order, and the right rule of christian religi-  
on, is sayd to be diuine and heauenly : whose head, as it is that  
chiefe Soneraigne Christ Iesus the Sonne of the eternall Deitie,  
full of grace and peace , so must the head and generall of this  
body of a christian armie, be conformed to rightcousnesse and  
holinesse, that all the inferior members may (like vnto the me-  
bers of the heauenly body)imbrace that trueth and follow that  
rule of righteousnes, which their head receyueth by the power  
of the diuine comforter and director, from his superiour head  
Christ. So shall there be seene that sweet confort and heauenly  
harmonie in their warfare, which shall gayne the loue, fauour &  
affection of the heauenly company, even of the Angelles, and  
they shal go before them as heauenly guides, yea & as a warlike  
host to destroy their enemies. The feare of God & his seruice,  
sayth and true religion, haue onely the promise of Gods pre-  
sence, of his defence, protection and conduction. And that re-  
solution onely is excellent, which is grounded vpon that right  
reason which is confirmed by the word of trueth : and all other  
hope which proceedeth from the power of fleshe and bloud  
merely, from the strength of mans arme, as *Goliabs* and *Se-  
nachersbs* and others : hath the assurance semblable to that  
ground, that is weake, and of no certainty. And therefore what-  
soever this last hope shall warrant, is but like vnto the winde  
which bloweth where and when God permitteth. So God by  
his might throweth downe the mighty strenght of the proud,  
who boast hemselues of their multitudes and stand vpon their  
policies, and preserueth the weake in their owne conceites,  
beyond the expectation of carnall hope: whereof the examples

in

In diuine histories are infinite. Yet such is the necessitie of the order & comely disposition of matters of warre, that we must seeke at the hands of the high Lord of hostis and armes, how to dispose our troupes, and how to leade them forth in his feare and according to his will: who challengeth a share thetein, if wee will proceede aright, for so hee had in the proceeding of *Joshua* whom he directed and incouraged being the General of the huge Armie of *Israel*, to whoine he principally gaue counsell and charge that hee shoulde bee studious in the Lawes and word of the Highest: willing that the Booke therof shoulde not depart from his handes, but practise and proceede according to all equitie and iustice, and in so doing hee shoulde bee strong and couragious, for no man should be able to withstand him all the dayes of his life, and that the Lord would not faile or forsake him. This diuine and absolute assurance of Gods sauour and readinesse to helpe in the time of neede, hath been in all former Generals and Captaines fearing God, & they haue preuyaled, as appeareth by *Joshua* against *Jericho*, *Gideon* against the *Madianites*, and many others. And therefore, it is required, that great regard be had of the choyce of the Generall, that he be religious, fearing God, that he so order the matters appertaining to his charge, as believemeth christian policie. Governement of it selfe presupposeth order, for without order, no man can gouerne his little house, much lesse an Armie of men. And gouernment is a right disposition of those thinges whereof a man taketh charge, to bring them to a good ende. And therefore many thinges are requisite in a Generall, as wel for the right ordering of the armie, (namely of the body whereof he is the head) as also for example, that the inferiour officers may follow him as a light, leading them the right way. For that is the nature of the honest imitation of the vertuous, to become more vertuous by a vertuous guide: as it is the propertie of wicked emulation in the contrary affected. And therefore in a Generall, *Prudence*, which includeth in it selfe, that wisedom which is the right reason of thinges, is the most precious and most honourable ornament. For as *Zenophon* saith. *Without prudence there is no use of vertue*. What then auaileth magnanimitie

We must aske  
counsel of  
God, how to  
order our  
troupes rightly.  
*Deut. 31. 22.*  
*Josh. 1. 1. 2.*

*1. sh. 1. 5. 6.*  
The booke of  
God must be  
in the handes  
of a Generall,  
& the practise  
in his heart.  
*Iugg. 2. 25.*

*1. sh. 6. 2.*  
The Generall  
ought to feare  
God.  
Order & go-  
vernemens.

The effectes  
of Imitation  
and Emulatio

*Prudence.*

*Magnanimi-  
tie vaine with  
out prudence.  
Effectes of pru-  
dence.*

*The office of a  
Generall.  
The approbation  
of a Generall.*

*Religion.*

*1 King. 1.4.  
2 King. 19.37  
Exod 14.23.*

*The sinne of  
the people may  
be the destruc-  
tion of the go-  
ly Generall.*

nimitie and fortitude, and other vertues, if Prudence faile? for then magnanimitie is but desperate rashnes, & fortitude a carelesse running on to his owne ruine: nothing is sure, but all vncertaine, without that Prudence, which is the mistresse of all vertyes, which teacheth howe to prouide for thinges to come, how to order and dispose of thinges present, and how to make vse of thinges past. The ende of the office of a Generall, generally taken, is to doe good for his country in the highest degree, and therefore the right administration of all necessary directions, and discipline to them that are vnder his charge, is of no small importance, for that vpon his carefulnes and high wisedome, dependeth much the good and happie issue and successie of victorie, although indeede the disposition of victorie, is in the Lorde. It is a token of Gods fauour, and that hee alloweth of the choyce of that Generall, that feareth him and walketh rightly before his people. If otherwise, he is surely aduanced to that high place, to hurle downe such to confusion, that trust in his wisedome, be he never so politike or warlike: and his honour is but vsurped & shall be taken from him againe with ignominie. Religion is that golden rule, that godly guide, that by right reason leadeth an Army rightly: and the irreligious, neglecting true ductie to the powers diuine, howsoever forward or fortunate they may seeme, in stumbling vpon fortune sometime, and in triumphing in victorie, yet at the length their tragicall endes discouer vnto the wise, that there is no true hope nor blessed issue vnto the ende, and in the ende without the feare of God. And this hath appeared in many, who haue bin full with vayne conceit of worthines by reason of some fortunate effects which after haue bin foyled & their glory stained: as *Ieroboam* that pulled destruction on himselfe and the cittie, and as mightie *Senacherib* was killed by his sonnes, and *Pharaoh* with his host, for policie admirable, & for multitude infinite, in his glorious conceiued hope of victorie ouer Gods children, being of himselfe victorious and mightie, is a spectacle of dishonour to this day, with infinite others. But (by the way) it may fal out that though the Generall be religious, faithfull and fearing God, the sinnes of the people may procure the confusion both of their Gouvernour

nour and themselves, and sometime the sinne of one man, may cause many to be punished, as Achans, for whose sake all Israel was afflicted & greatly discomfited at the siege of Ai: wherein he alone perished not, but many for him. How much more shall many suffer for the sinnes of many? The men of Gibeah were slaine, not onely the committers of the wickednesse, but such also as wincked at it. How carefull then ought a Generall to be of his Captaines, the Captaines of their souldiers, least that they being negligent in looking into the manners or punishing the vice of such as are vnder their charge, knowing this, that hee that committeth sinne is worthie to bee punished, not onely for example's sake, but for the Law, and lустice, in whose true execution God is pleased: and least also the Commaunder be snared by sinne, and so not onely sauour sinners, but euен commit the same, & so fill vp the measure of Gods vengeance, which waiteth on all them that are thus disobedient. If I shoulde say that it were the part of a Generall to pray for his people and for their sinnes, I might say but as Moses did, who being moued in zeale of the peoples safetie, desired God to pardon their sinnes, knowing that sinne had the threates of iudgement: and how glorious an effect had his request to whom the high God gaue answere, saying, I haue heard thee for them, and haue forgiuen them? God forbid it should be thought a derogation of the reputation of the greatest Commaunder to be seene forward in the like affection for his people: for by that meanes hee may also winne such as are vnder his charge to feele their infirmities, & draw them to such humiliation, as that they may both pray themselves, & serue the Lord in feare, & also craue the assistance of their godly Superiours therin. This is the benefite that riseth of the true feare and seruice of God in the Generall, who will shew himselfe as couragious as Moses, not merely standing vpon his policie or multitude, but vpon the Lord to blesse his proceedings, & to encourage his people that they faint not: and then may he iustly assure them that they neede not to feare or be afraid of the enemie, for the Lord of hostes goeth before them and will fight for them. Hee is the Generall of generalles, the high Captaine of all Christian Companies, the powerfull Defender

Ios. 7. 1. 2.

Indg. 19. 24.  
Ex. 20. 13. 14.

*The execution  
of Justice and  
punishment of  
sin as a pleasing  
sacrifice to  
God.*

Rom. 1. 31.

*A Generall  
ought to pray  
for his people.*  
Num. 14. 19.

1 Sam. 12. 19.

*The benefit  
that the people  
have of the  
Generall fearing  
God.*

Deut. 1. 30.

*God the Gene-  
ral of gene-  
rals.*

God hath neuer shewed his power as it is.

Gods power can not be limited.

Num 21.28.  
All Gods miracles are alike.

D.m.4.29,

1.Sam. 7.51.

God doth weightie things by weake meanes.

D.m.6 16.

Gen.7. In toto.  
Gen.19 24.

They are strongest that commit their powers to God, esteeming the working

sender of all faithfull Armies and hostes, his power hath binne seene in miraculous manner to the destruction of the mightie enemies of his children. And yet his absolute force and power hath not beeene seene, as it is in himselfe, for if he should at full discouer his force before vs mortall men, it would so fardis may the strongest of vs, as we should confess our selues lesse then nothing vnto him. And therefore is his power called *infinite* as hauing no end, nor limit, whereby it may be staid or restrained, neyther is there any meane in the same, in mans capacite and judgement, though we can say that the death & destruction of one man is more admirable then another, and one miracle doth exceed another in admiratio, as to make *Balaam* Ass to speake like a man was straung to vs, and to make *Nabuchadnezzar* to become a beast being a mightie Monarche of the worlde after his many conquests, was no more straunge. The killing of *Gehazi* by *Daniel* was no more admirable, (if wee consider, by whome the thing was done) then the killing of a worme by a man, for the Lord of hostes is the hand that effecteth great things by weake meanes: as by *Gideon* with 300. men he ouerthrew the whole host of the *Midianites*. So that we may not recken what God can doe, for there can bee no estimation or limitation of his power, neyther in regarde of his mercie, wherein he saued *Daniel* among the lyons, and the 3. children in the fire, and confounding their accusers neyther of his iudgement & vengeance wherein he destroied the whole world with water, and *Sodom* with fire. And therefore wee may conclude, that if he will he can doe what he pleaseth, and there is no exception of persons, places, strength, policies, riches or multitude of men with him. But whosoeuer fearing him truely doe comit themselves & commend themselves vnto his fauour, throwing themselves downe & all their naturall wisedom & power at his feete in humble prayer and singlenesse of heart in a lively fayth, may assure themselves that both he can and wil doe more mightie things for them then hath bin hitherto scene of men. And if we of *England* haue not forgotten his many miracles done even for vs, to make his power to be truely knowne & his name rightly reverenced of vs, we cannot but with prayse acknowledgement

knowledge that he hath done mightie thinges for vs , whereof God hath done  
 we haue reioyced : and the same he will confirme vnto vs, with great thinges  
 newe mercies towarde vs, in his iudgements towards our aduersaries, if he be taken as our chiefe Conductor: and if our leaders,  
 captaines & soldiers imbrace him with their whole hearts. Our leaders  
 And there is no way to assure vs hereof, vnlesse our chiefetaines  
 be seene fauourers of his worde and followers of his will. And  
 therefore as he willed *Joshua*, so he willeth the all to seeke wise  
 dome of him, and not to suffer the booke of his divine precepts  
 to depart from before their eyes, for it recordeth his power, his  
 providence, his mercie, his loue towardes the true of heart, and  
 layeth open his iustice and iudgements, against such as are wic-  
 ked and dissemble with him. This booke shoulde bee in their  
 hands, and his trueth in their hearts euен in the middest among  
 their enemies. So shall it be as a sanctuarie vnto them to defend  
 them from the destroyer, and as a signe that the deuouring an-  
 gell shall spare them in the day of destruction. It is as *Manna* to  
 feed them from heauen, and as a two edged sword to cut down  
 their enemies before their faces. It is better then *Socrates* great  
 vertue, it is the wisedome of the spirit of God, which guideth  
 and lifteth vp the heart aright, induing it with that happie and  
 most fruitfull knowledge, that not onely concerneth the true  
 direction of an armie, but of the very Maiestic and power of  
 heauenly *Jehouah*, and their obedience to him their high and  
 powerfull Generall. There is nothing so precious as the feare &  
 true seruice of God in the warres, as appeared by *Moses* praier  
 at the battell of the *Israelites* with the *Amalekites*, for as long  
 as *Moses* prayed instantly, *Israel* preuyaled: but when he fainted,  
 their aduersaries had the better. What other thing is warre, then  
 a contention for victory? and what is the honor of warre, but  
 conquest? and whence is victory but of God? and as God is of  
 Maiestie, most high farre aboue all gods, that is, farre aboue all  
 the princes of the earth ; so it beseemeth the greatest, that haue  
 charge in the warres, to acknowledge him their supreame Com-  
 maunder: and as they expect honor, dutey and reverence from  
 the inferiour and lowest of the Armie, & thinke it both vnlaw-  
 full and punishable, if any resist their commaund and authori-  
 As God is of  
 highest Mai-  
 stie, so must  
 highest Com-  
 maunders be  
 directed by  
 him.

The feare and  
 true seruice of  
 God, the most  
 pretious thing  
 in the warre.

*Exod. 17. 11.*

*The true vse of  
religion.*

*Though God  
answere vs not  
by mouth, his  
spirit speakes  
within vs.*

*God never  
breaketh pro-  
mise.*

*3. Joh. 5.14.15.  
1. John 3.19.  
The hypocrite  
is vnfit to pray.  
Deist. 10.12.*

*What hath  
she promise of  
victorie.*

zed power: so they must thinke that their obedience is to bee yeelded vnto God. And as the priuate souldier or captaine presumeth to enterprise nothing without the speciall direction of the Generall, so the Generall ought to be a continuall petitioner vnto the high of highest commaunders, that hee will teach him that wisedome, and giue him that direction which may answe his owne will, & redowne to his owne honor and glorie, and to the preseruation of his children, ouer whom mortall man hath charge. For it is the true vse of religion thereby to become heauenly wise, and being truely instructed in that sacred schoole of diuine vertues, he becommeth obedient, not by constraint, but in loue, whose fruites appeare alwaies to bee faith and assurance in the heauenly powers, which cannot be but it wil alwaies shew it selfe by working all things, and vndertaking all things, not after carnall, but after a spirituall consultation and consideration of the end of euery enterprise. And although wee may not looke for revelations, and apparent declarations of Gods purposes, as from his mouth, wee must not therefore remaine careles to aske counsell of the Lord by prayer, who although he answer not *yea* or *no*, *goe*, or *goe not*, *fight*, or *stand still*, as in former ages of our faithfull fathers hee did: yet hee by his spirit assureth vs according to our faith, and therefore to referre the issue vnto him, and assuredly if wee repose absolute affiance in his power and prouidence, no doubt but hee will effect it as wee pray. If wee cleane our selues from euill, and wash our hands in innocencie, it shall (I say) effect and succeed well by his promise, which bee never brake, neither will violate for euer: whatsoever wee aske according to his will we shall receive, provided, *if our hearts condemne vs not*. The hypocrite is vnfitt to become a petitioner vnto the Lord, because he is alreadie discouered to bee a leaper within, not cleane in conscience, through faith in the bloud of Christ. God asketh nothing at our hands for all his fauours, but feare, obedience and loue, and even these haue the promise to be heard. These haue the promise of victorie, therefore must not onely the Generall, but all Captaines and souldiers imbrace these, and gird them as a most victoriouse sword about the loynes of their hearts, and so march on in faith and full assurance of good successe.

*Polybius*

*Polybius Generall and Lieutenant to Scipio of Afrisk, though he were a meere polititian, saith, that the Romanes had no greater meanes to extend the borders of their Empire, and the glory of their famous acts ouer all the earth, then religion.* And shall Christian got the posses-  
 armies that pretend to goe foorth in the name of the same God *sun of glorie of the world by religion.*

*The Heathen.*

*The zeale of the heathen.*

that gaue them successe, be either carelesse or cold of this principall and great vertue, that hath still preuailed, and hath the promise to preuaile for ever? The Heathen have had speciall regarde to serue their idoll gods before they proceeded to battell, hauing but the shadow of hope (to encourage them) of the better successe. But sith there are so many examples in the booke of God, of the issue and happie successe of victorie in the religious seruing of the true and vnuanquishable God, by whom we haue the substance of a liuely hope, euен his promise: what Generall, what Captaine or Commander will not be carefull truly to imitate the godly in this behalfe? If Infidels and Idolaters shall goe before vs in their care of their blind religion, in seruing creatures vnhelpeful, and Saints, whose bodies are dust, as the reliques of *James*, which are highly reuerenced and deuoutly sought vnto by blind zealous pilgrimes at *Compostella* in *Spayne*, and infinite other like. *James of Compostella.*

Yea the *Turkes*, how doe they haunt the temple of *Mecka*, to visit the shrine of that incarnate diuell *Mahomet*? And as the *Romanists* haue a whole legion of Saints, so haue the *Turkes* as many *Fassas*, whom they esteem as most religious departed this life, and call vpon them for their sundrie occasions: as *A schick Fassa*, *Aliuan Fassa*, and so many other as their griefes and maladies of the body, passions of the minde, the pleasures of peace, or troubles of warre feeme to require. For every of their occasions are supplied by the multitude of their petite gods, as of the Papists by *many inferiour gods*. *The Turks and Papists bane*

their Saints: and yet they both seeme to hold a superiour inferiour maiestie, as the *Turkes* their *Mahomet*, and the *Papists* their *Pope*: yet both vnder yhigh God, who is aboue the *Fassas & Saints* in their own conceits. But what are these men but mad, through blind zeale? what are these gods, but saints and reprobates? It is the *England proglorie of the English nation*, to produce, in their life, manners and fesserh and hotprofession, that religion which holdeth one only liuely, powerfull *deit of one only God.*

and all sufficient God, the creator of all, the preseruer of all, the confounder of all, not only of men, but of all the counterfeit gods of these nations, euen as he will. God forbid therefore that we that haue the name of true Christiās, should faulter in the true execu-  
tion of that sincere religion which wee professe, namely, in our trust & confidence in the liuing God, to whose honot & immor-  
tal prai'e wee must bend whatsoeuer wee take in hand. And for

*Warre importeth* that the state of warres importeth matter of the greatest moment  
*greatest moment.* of any other thing appertaining to this life, it must bee so consid-  
ered, practised and performed, as may hold best assurance of good  
successe therein: and as wee relie vpon one God al sufficient, wee  
must maintaine one law inviolable, and that the most righteous  
and best; we must haue one King and Monarch Christ, vnto whō  
the celestiall father hath giuen the seate of his father *David*, that  
he may rule and haue dominion from one sea vnto another, and  
that he may execute iustice and iudgement in all the earth. This

*Christ ordaineth ministers  
to execute iustice in earth.*

great and invincible Generall ordaineth the true ministers of ius-  
tice vnder him in euery place, to defend his Church, which im-  
bracesthat religion which is only good, and is compact of good  
men: and these ministers are to draw the sword, not onely against  
the euill members of that holie societie, but against euery ene-  
mie that riseth agaynst it. Wherein the worde of our sauing  
Christ, the Bishoppe of our soules, ought to stand fast and vn-  
moueable in the heartes and soules of them that vndertake  
to leade forth the armies of Christians, for weake and feeble is  
the helpe and force of best weapons, yea of the cannon and cu-  
rious and furious ingines, vnles both at home and abroade all  
men regard dutie and Religion, and striue who shall be most  
godlie, vertuous, and forward to preserue the peace, health, and  
saluation of their Prince and Countrie. True glorie is never got-  
ten in the warres without Religion and virtue. Agamemnon the  
General of the Grecians before Troy, said that a man beloved of  
God was in the place of many men in a campe: What then is a re-  
ligious Generall? who fearing God, will (for so he ought) seeke  
out like Captaines: and they againe will endeavour to finde out  
and choose like Souldiers. And when an armie is thus furnished,  
it will come to passe in deede, that ten shall chace an hundred,

*True glorie  
neuer gotten  
without religio.*

and

and one hundred shall put a thousand to flight. Sith then that the necessarie of the feare and seruice of God is such, as there is no hope of good successe of an armie without it ; it behoueth a Generall, who in that behalfe is Gods agent, to prouide sufficient godly, sincere, and paineful Ministers, or men apt to teach the feare of the Lord vnto his people, that not onely the Generall himself, but euery Captaine, priuate officer & Souldier, may be exercised in knowledge, & practise of the word in praier and thankesgiving to God. Good men haue bin in time past greatly honored in warre, and much sought for by the greatest com-

*The Generall  
ought to have  
a care to pro-  
vide Ministers  
to teach the  
people.*

maunders, euen among the heathen, who would vndertake nothing before they had prayed vnto their gods, and offered sacrifices after the manner of their time : and when they had done some exployte, and gotten victorie, they were diligent to giue the praise to their gods. And shall we that professe Christ, and

*The heathen  
have honored  
good men in  
the warres.*

vndertake to defend his cause, goe on without prayer, and receive victorie without praise ? It is too generall that our Gene-

rals for the most part haue sought more for a multitude of men than for godly and religious men, and a swaggering Russian is yet often preferred in wars, before a modest discreet man fearing God, and of resolute value. But such as thus fill vp the number, without regard of honest dutie appearing in them ; haue many men, yet few men. For a man without true vertue is a man but in shape, and called a man because he vsurpeth the place of a man,

*An oversight  
in generals.*

I speake not onely this of euery base fellow that hath the title of

a Souldier, corrupt in manners : but of such as are able by their

fury, to strike a terror and feare in a whole armie of enemies, as

*Senacherib, Benhadad, Hazael, Hannibal, Herod, C. Caesar, Silla,*

*Atila, Totila, Tamberlane, and infinite such, who by their vic-*

*tories seemed, and some of them are esteemed at this daye very*

*virtuous, because of their successe in armes, as their destruction*

*of many Kingdomes, Countries and Citties, their confusione of*

*common wealths, their murdering of many men. But if we con-*

*sider what their furies haue left behindē them, it will appeare*

*that the slincke of their vices & cruelties is greater, to their euer-*

*nal ignominie, thā their victories haue gayned honor. The grea-*

*test conquerours that histories recorde, come short of true ho-*

*The ignorance  
of wicked Ge-*

*nerals, is grea-*

*ter then their*

*honor.*

nor

nor without God. And therefore the people of God haue euer practised godlines, and exercised true vertue at all times, but in the perils of battell and dangers of warres especially. And that made the *Israelites* so vnuanquishable: they were never ouercome, but when they forgitting God, fell to wickednes and idolatrie, then they became alwaies a pray vnto the enemies, and vpon their repentance, they obtained their honor and reputacion again. When *Holophernes* was deuising what course to take to ouercome *Israel*, he was perswaded if he could intise them to sin, as *Balaam* also counselled *Balacke K. of Moab*, they might be ouercome. And therfore saith *Achior*, if there be any wickednes in them, wee shall ouercome them. But if they stand in the true feare of their God, we shall never preuaile against them: for their God will defend them. Here we see how odious wickednes in an armie is before God, and how pretious his feare is, that for the one he defendeth, and for the other hee destroyeth them. *Sultan of Memphis* gaue the Christians a notable scoule when he said that the *Saracens* got not *Siria* and other prouincies from them by their owne power, but because the Christians had forsaken their dutie to God, and became disobedient vnto his word, and therefore God gaue them no prosperitie in their warres, but let them fall into their enemies hands. The *Saracens* prospered, increased in wealth, and enlarged their possessions, and the Christians decayed and lost their territories, because God was angry with their sinnes. There is no armie to be feared in deed, but of the Christians: but as long as they by their sinnes prouoke God, so long they bee not only not of force to ouercome, but subiect to be ouercome of Infidels. And therfore it is a thing worthie to be spoken, and often to be saide vnto our Generals: *Serue the Lord in feare, and fall downe before him, in all reverence, that he may be vnto them a guide in their proceedings, that they causing sinne to be banished from their own tents, the faults of inferior followers may be found out: for there is nothing that can expell darknesse but light, and nothing can discouer sin, but the trueth, and sincere obedience to the lawes and preceptis of the highest.* And if the superiour gouernours be cleere and cleane, being the spring of the fountaine, the fountaine

*The Israelites  
never ouer-  
come, but when  
they flee from  
God in their  
manners.*

*Wickednes  
odious in an  
armie.*

*Sinne the cause  
of ouershrow.*

*Wicked Chris-  
tians ouer-  
come of wicked  
infidels.*

*Learning for  
leaders.*

*Chief gouer-  
nours are as  
the head of a  
spring.*

taine will yeeld pure water to the riuere: but if the fountaine bee defiled, it is impossible that the brooke should be cleane. And surely if the opprobrious wordes of this *Sultan* might sometime sound in the eares of Leaders, it might perchance so grate their hearts, and pierce their thoughts, that they may feele the necessarie of godlinesse, and so cleane themselues and their people from sinne: for vntesse it begin aboue, and that the Commanders bee seene religious and righteous, the inferiour sort will hang on their manners, and thinke it neither pietie nor policie to cast off that which their Leaders imbrace. And therefore let the two edged sword of faith and obedience cut off the head of sin in the head, that it may dye in the members: and let the sound sleepe wherein our Martiall men lie snorting (for the most part of them) in vanitie, be awakened, least that mischiefe which hath seazed vpon the most, deuoure all, and so our state which hath been long gloriouse, in standing defencible by God, against a mightie aduersarie, become foyled to our disgrace. Let all bee prouoked to the studie of vertue, of that vertue, which is accounted among the godly, to bee the Ladie of fame, namely, Christian obedience, whereby our slander, which consisteth in our vicious liues, may bee taken away, whilst our vngodly and furious enemies take counsell against vs, and lay plots to deuoure vs, hauing no other ground but that wee haue forsaken our God, and God vs: and therefore they say in the way of reproch, *where is their God?* They are most grossly affected surely, and their mindes very pernitious, that seeme by their owne manners, and by the tolleration of the wickednesse of others vnder them, to hold that there is no necessarie of vertue, or the feare of God among souldiers: and that temperance, sobrietie, meeknes, loue, peace, and such like arguments of christian modestie, and fruities of religion, should be entertained of me of armes, as though through these most blessed things manly mindes should seeme dastardly or cowardly, without which diuine vertues, none may indeede bee held either vertuous or valorous, nay not men but beasts. For these things are the fruities of faith, whereof *Paul* sheweth the effect, to be the chiefe guide, and to haue highest dominion in warre. Reade and consider his 11. chapter to the Hebrewes: Euery vertue that is begot-

*Faith and obedi-  
ence a two  
edged sword.*

*Religion the  
Ladie of fame.*

*The ground of  
our enemies  
hope to pre-  
uale.  
A pernitious  
conceit.*

*Faith hath  
chiefeſt domi-  
nion in warre.  
Hebr. 11.*

*Virtue without  
or f.ath is as  
ab.surd.*

*Plato.*

*None can be  
truly vertuous  
but from God.*

*What maketh  
the Prince to  
sinke fit in  
him that she  
appointeth Ge-  
nerall.*

*Wh. at increa-  
seth the hope of  
the Prince.*

*Generals must  
refuse wicked  
persons to gie  
so warre.*

*The religious  
neuer faint  
he.ited in a  
good cause.*

ten without faith, is basstardly: for faith is the gift of God, which he never giueth without those companions to follow it, which make a complete vertuous man. And therefore he that fatereth his vertues otherwise then on God, the author and father of all goodnessse, and good men, vsurpeth his honor: for the very heathen haue acknowledged, that *no man can bee honorable without divine inspiration and sw.ard motion.* And *Plato* that famous man among the *Greekes*, sheweth by the words of *Socrates*, that *all the vertue and grauitie of man is so much to be esteemed, as he hath the knowledge of God: and contrariwise his vice and wickednes may be measured by his ignorance of God.* And therefore is the Prince induced to conceiue well of him, whom she purposeth to make Generall of an armie, by the apparant tokens of his wisedome and experiance, and especially of his religion and feare of God: whereby she is moued to referte vnto his disposition (as it were) her power and authoritie regall, for matters requisite in the busines of warre. And it behoueth that precise choyce be made, for that his charge may import the preseruation of millions of men, yea of the state of his whole countrie. And therefore the more his resolution appeareth to bee grounded vpon the feare of the Highest, so much the more hope hath his Soueraigne of prosperous expedition. And so much the more vertuous and valorous will his followers appeare, by howe much they see their Generall trulie religious. And his care (as before is said) must be to furnish his companies with the most vertuous; and as *Aga-  
memnon* dispensed with a rich dastard and cowardly worldling for going to warre: so and much more should religious Generals and Captaines refuse & reiect wicked persons, in as much as in them and their knowledge lieth. For if a coward and faint-hearted man be supposed prejudicial and not to profit, but to doe hurt in warre; what may a wicked man? through whose impietie and vngodly example many are corrupted, and for whose cause not onlie warres, but euery vertuous action succeedeth the worse. And therefore is the religious man to be reverenced, for that in a good cause he is neuer fainthearted: though it may bee that the imbecillite of the flesh sometime may make him stagger, but he gathereth his powers, as it were vnto him, and resolueth like *Da-  
vid,*

*mid*, resting assured, that his owne weaknesse shall bee no impediment vnto him as long as hee feeleth the power of the diuine aide to compasse him about. And howsoeuer the wicked may seeinge sometime to preuaile by their hardinesse and desperate boldnesse, there is no certaintie in their successe, but alwaies a suspension of the issue. For there is no true hope without faith, and

*The issue of the enterprises of the wicked vs. the persons.*

faith hath no ground but Gods promise, which is onely made vnto the godlie, that bring foorth such vertues, as are approoued by the word of God, and executed accordingly. Such as are laden with euils, haue no hope at all; but onely an ambitious desire to preuaile, as *Goliath* had, whose trust was in himselfe: but *The wicked* preuailing *David* held himself by God, who had promised victorie to faith: & therfore, in that his liuely expectation he waited for *the grace, presence and power of God*, wherein he preuailed. In vain doth he hope that feareth not God, and in vain he fighteth that fighteth without Gods assistance: for whether he overcome or be overcome, neither is honorable, for that the blessing followeth onely the promise which is made to the beleeuers, whose consciences being pure and cleane, they are accepted with God: And their counsels and enterprises haue reason for their guide, and passe not the limits of right and equitie. And the hope which is grounded vpon this sound foundation is the greatest riches & *The conquest of the wicked not honorable.* chieflie well that a Generall can possesse: for it causeth him to shake off the clogs of cowardise and of a couetous desire, which hinder much the good successe of warre. For from the latter proceed many mischiefes, as strifes, quarrels, emulation, hatred, and murders, and all forgetfulness of God, who then besotteth humaine wisedom by the cares of spoyles, delay and flauish feare. But hope is an enemie vnto this greedy desire of gaine, and argueth greatest magnanimitie, in setting more store by an ounce of *Greatest magnanimitie.* honor, then by millions of golde. For hope precedeth honor, and true honour hath euer enough. *Alexander* the great Generall of the *Grecians*, is hereof a notable president, who to succour his *The praise of Alexander's followers*, and to enable his friends, gaue all that he had. And being deuaunded what hee would keepe for himselfe, answered, *Hope*. Thus shuld noble minds trust in their vertues, whence can not but spring new supply daily of necessarie furniture, to main-

*The noble minde.*

*The noble ignobled.*

*True nobilitie.*

*The office of a Generall two-fold.*

*Plato to his opinion of the necessity of justice.*

*Justice twofold.*

*The ground of justice.*

*The truest testimony that a Generall feareth God.*

taine honorable reputation, especially to him that feareth God, and executeth his charge religiously. Such a one may assure himselfe aboue *Alexander*, that his hope shall haue enough. The noble minde thinketh nothing more dishonorable, then to bee blemished with the seruile loue of the base pelfe of this worlde, although many pretending honour and nobilitie in the worlde, doe euен sell their reputation for mucke and the worlds miseries, who haue the name, but not the effect of nobilitie, which is to bee qualified with these honorable parts, namely with patience, bountie, curtesie, clemencie: to be liberall in rewarding deseruers: to bee kinde in entertainment of the vertuous: easie to bee spoken with, to be constant, magnanimous, readie and quicke in execution of vertuous enterprises: to bee forward in his countries quarrell, to be resolute to performe whatsoeuer true duetie requireth: So shall he not onely become more honorable, but admired and beloued, not onely of his followers, but of all men, euen of his enemies: and God especially will blesse his endeouours, and frame all his actions and enterprises, so, as the successe shall be glorious and wished. And forasmuch as a Generall standeth in place, not onely of a Leader and director, for the performance of militarie affayres: but of a Magistrate to execute iustice by authoritie, derived from his Soueraigne, wherein hee must not onely regard his allegiance due vnto her, but especially his dutie to God: *Plato* affirmeth, that *no common-wealth, citie, or bodie politike can bee well ruled, ordered, or preserued in happie estate, without divine or humane iustice*. Whereby it appeareth that iustice is two-fold, *divine*, whereby we are ioyned to God by devotion and religious seruice: *humane*, whereby wee are linckt and knit vnto men by mercie, loue, and mutuall desire to helpe one the other. The ground then of iustice is the honour and true seruice which wee owe to God, whereby wee are induced to yeld vnto man what equitie and loue require, according to Gods diuine institution, *to loue him above all, and our neighbours as our selues*. And this is the summe of all iustice. It is the most manifest testimonie, that a Generall and chiefe commander can shew vnto man outwardly, that he feareth God, and imbraceth his trueth inwardly, when he executeth iustice. Whereof euery man, be he high or low, yea the basest

baseſt, equall with the greatest, is to bee partaker. For *inſiſce* is nothing els among men, but an equal distribution to all, as they deserve good or euill. And for that cause it is most earnestly commanded, by the ſpirit of God, to all Magiſtrates and gouernours, *Iere. 21.12. and 22.3.* and who ſoever violateth the ſame, cannot auoyde the curse of God: which will light not only vpon their own heads, but be to the conuention of them that are committed to their charge. And therefore a heauie iudgement of God hangeth ouer them, whose gouernours regard not iuſtice, which ought to bee as a ſanctuary and citie of refuge, to protect the innocent. It ſhould be as a hand to hold them vp, a ſword to defend them, and as a *Mofes* to deliver them, a buckler to withstand the rigour, crueltie and opprefſion of the wicked, and as an executioner to puniſh them. For there is no other ſafe way or meane to preſerve an armie from tumult, ſedition, and daungerous mutinies, then to reward the well doer, and to puniſh the offender. It requireth of euery man, much more of a Generall, to bee ſene an indifferent and iuft moderator betweene man and man, hauing no reſpect of men in regarde either of friendſhip, kinred, wealth, pouertie, or dignitie. But if a good Generall make choice of good Captaines, Captaines of priuate officers and ſouldiers fearing God, poſſeffed with the ſame zeale to vertue and religion, there will ſeldome happen partialitié in iudgement. But for as much as among ſuch a huge multitude of men, it car. not bee but there will bee many diſobedient, ſtiffneſſed, idle, wicked and contagious persons: Iuſtice muſt haue her effect in cutting off the worſt, that the rest may growe vp and become more profitablie. *Agesilaus* King of *Lacedemon*, uſed to ſay, that he eſteemed iuſtice as chiefe of all the vertues, and Valour of no that valour was of no value, if it were not ioyned therewith. To *A happy regimēns.* uſe iuſtice is the meane to make many iuſt, which (if all were iuſt) would haue no uſe in iudgement, but all in reward. Oh, what an happy regiment would that bee, where were no uſe of the ſword? And how ſoever uñpoſſible it may ſeeme to bee to attaine vnto that perfection in an armie, yet euery christian ſocietie ought, from the head to the loweft member, bend their indeuours to come neere thereunto: to which there is nothing more available, then the good examples of ſuperior gouernours. But because it

*A cold couert  
for sinne.*

*Exercise and  
custeome the  
best meane to  
subdue sinne.*

*The Leader  
must take heed  
to his walkings.*

*The greatest  
meane to ad-  
uance a Lea-  
der.*

*True honor.*

*Cicero his op-  
nion of the  
prudent.*

*Men of great  
spirits may do-  
ceive them-  
selves.*

is a thing rooted in nature, and all men generally are subiect to some vanitie, all men seeme to take shelter vnder that thinne couert, and for all their euils pleade naturall imbecilitie, whereby more sins are committed, then if according to a divine constancie, they would resolute to conforme themselves to the best natures, namely, to the sanctified affectiōs of the most godly, whose corruptions how soever they may seeme to draw them to things forbidden, yet it appeareth that it is as it were against their consents, doing that they would not do. So that exercise and custome to vertue, is an especiall meane to conquer carnall desires, which to doe at all times for all men, yea for any at al, is hard and mere-ly impossible, but that some sparke of originall frailtie will euaporate, and shew from whence wee are: yet for the auoyding of flaunder, and the iust reproofes due for common weakenes or wickednes, it behoueth euery chiefe Commander especially to consider duely how hee walketh: considering the eyes of all are fixed on his treadings, which seeme to priuilege the licentiall minded to follow his Leaders euils. And though diuers men are diuersly affected, and among a multitude the most are worst, happy is that gouernour that giueth rather occasion to the good to become better, and to the euill to become good also. And this among all other deseruings, yeeldeþ greatest aduancement vnto his honorable reputation. For honor is in nothing more gained, then by noble vertues. And nothing more blemisheth the noble person, then grosse imperfections: for that is true honor that proceedeth of wisedome and good gouernment. And hee is onely to bee reckoned excellent, that by the high spirit of inward grace is able to knowe himselfe: and then to subdue what he knoweth in himselfe offensiuē to God, or prejudicall to his right rule and gouernment, not leading his affections by the line of carnall reason, twisted by the goldē wheele of flatterers, but as diuine prudence, the lively leader to right iudgement, shall induce him. Cicero by a certaine diuine illumination, sayth, that *none can be prudent, but he must needs be good*. Such then as haue corrupt and wicked conditions, are destitute both of this wisedom and pietie, and deceiue themselues, in conceiuing that as long as they can performe some act, well liked of great men, and be perchance noted to bee of valour,

lour, because they will vndertake desperate things, that they therefore are prudent, and haue in them that which becommeth men deseruing honorable reputation. For every vertuous and truely praise worthie action, floweth from that valour which is grounded vpon that wisedome which both teacheth the way to true honour, and discouereth the infirmite of such as walke in vaine glorie: Such as measure their deseruings by the plausible voyces of such as speake for aduantage or feare, hauing no true taste of that most honorable feare and dutie to God, without which there can be no true valour in the heart. And therefore every man that longeth for honour / as all men for the most part, without flichterie, doe <sup>What he must</sup> must foster religion & the religius which procureth hono- <sup>doe that de-</sup> rour. In regard whereof, the most honorable person so little re- <sup>serues honor.</sup> specteth honour, as hee priseth his vttermost trauailes yea his life little worth to maintaine the same. The truest glorie is gotten by <sup>Truest glorie.</sup> measuring all things by conscience, not doing anything for ostē- tation and vanitie. No man needeth to boast himselfe of a vertuous action: for the greatest glorie that a man(most valiant) can expect in this life, is to haue done an honorable thing: for it is the act that glorifieth the agent, by whom againe God must be glo- rified by whom he did it: for the glorie of the assistance of the di- vine worker, is more glorious to him by whom it is wrought, then the greatest honor that man can giue. And the man that perfor- <sup>The greatest</sup> meth laudable seruices, gaineth most praise and fame, when hee <sup>When a man</sup> getteth most himselfe least assumenth it. Yet it may stand sometime with mode- <sup>glorie.</sup> stic in a militarie man to grace himselfe, with commendation of <sup>When a man</sup> his owne heroicall desires, to the better encouragement of others <sup>may praise</sup> to follow him in an aduenture perillous: as *Nestor*, who to ani- <sup>bsmselfe.</sup> mate *Patroclus* and other knights, to vndertake the combate a- gainst *Hector* man to man, thought it no arrogancie to praise his owne valour. It is an apt meane, and sometime expedient, to draw men forward, and it causeth cowards sometime to become hardie, when a commander shall ioyne execution, to his encou- ragement and exhortation, and when his person shall be prest to performe what he speaketh of himselfe: although it is not to bee held a generall necessitie that the chiefe gouernour or leader should aduenture his person vpon a meane occasion, or where <sup>A Generall</sup> <sup>should not ad-</sup> <sup>ueture his per-</sup> <sup>son vpon a light</sup> <sup>the occasion.</sup>

the seruice may bee done by others, only by his direction. But it beseemeth not every man, how worthie souuer, to bee scene forwardc to glorifie his owne abilitie, by reason of things alreadie done, nor to argue assurance by former experiance, to performe a thing to come, being dangerous and vncertaine: vntesse his assurance bee so soundlie grounded vpon faith in the power of the almighty, as *Davids* was, who made it an argumēt to be able to fight with *Goliath*, because God had giuen him power to preuayle against a Beare and a Lyon. And therefore if valour couet by vrging emulation, to make testimonie of it selfe, let reason goe before which promiseth successe, and then no doubt but honor will follow: which of it owne nature and accord, attendeth vertue at the heeles, and never suffreth true Fortitude, (which is ground ed vpon equitie and iustice) to die without honor. For such is the power of vertuous actes, that though they bring the mortall cas with hazzard to the field and lay it in the dust, yet the memorie of the excellent deedes is challenged, and the vertuous that liue doe afford the same to posterities, with eternall commemoration of deserued honor.

*How a souldier  
should be sea-  
lous of his re-  
putation.*

*Honor passeth  
through many  
dangers.  
Pride.*

And therefore it besitteth a souldier to be so iealous of his reputation, that he rashly undertake not an vniust action, and valiantly to execute what is iust and honest. And it behoueth a Commaunder to be so watchfull ouer his affections, as nothing breake forth to stayne his reputation by vnseemely desires. For there are many daungers, through which true honor is forced to passe ere it come to the ende of the race of absolute renowne. And among the rest *Pridē* is the most perillous, the cause of the first corruption of mans nature, a pleasing deceit, whereby best actions may be defiled, and highest reputation blemished, and that by assuming more of it selfe to it selfe, then reason or desert will yeeld, from other men. And there is nothing so powerfull to prostitute the heroicall mind to all vanitic, as an ouergood conceit of a mans owne worthines. This is deeply to be considered, euен of military men that seeme to challenge it as a peculiar badge of their profession, wherein they stand vpon their honor (as they seeme) to encounter in armes the proudest in conceit. But fith there is nothing more grieuous vnto them the

to

*1. Sam. 17. 34.*

*Honor atten-  
deth Virtue.*

to bee ouercome, and the prouid haue no promise of victorie, because God exalteith the meeke, and throweth downe the prouide: as *Iam. 4.6.*  
 appeareth by poore *Mordecai* & insolēt *Haman*. It is as a goodly tree that bringeth forth bitter and banefull fruites, which may bee well compared to the apples of *Asphaltidis*, faire to the eye, and yet filthie and corrupt within. And therefore though it bee very pleasing to flesh and bloud, it is hateful to the diuine nature: for that it hath not, nor affoordeth any societie in loue, which is onely meeke and temperate in euery action. But pride is an infernall poyson, which being once entertained in the heart, procureth such an eleuation and swelling in the thought, as it seemeth to admit no equalitie in earth, nay it sometime heaueth it selfe aboue the divine Maiestie, as appeareth by that ramping diuell of *Rome*, who trampleth all power and subiectiōn vnder his feete. It maketh a base peasant sometime to lift vp his thoughts aboue his betters, like poore *Diogenes*, who being prouide and scornefull, for that he seemed to bee of highest magnanimitie, in subduing his affections, thought it no fault to contend with *Alexander*. And indeed pride is most cōendable (if pride be to be praised) when men be prouide of suppressing euils in themselues. *Diogenes contendeth with Alexander.*

But that pride that commeth of a vaine conceit of a mans singular vertues, or gifts outward or inward aboue other mens, breaketh oftentimes foorth into cursed enuie, the iauisble roote that bringeth foorth many apparant and execrable euils. It shewed her poysoned inclination first against innocent *Abel*, and it hath no part of her venome diminished to this day: but still draweth men to execute her effects in most detestable actions, especiallie against the more vertuous, that by true desert gaine most glorie: as *Saul* who sought *Dauids* destruction, for no other cause but that his worthines was seene, to purchace honour by his vertues among the people, in the seruice of the King, &c for defence of his country: for which cause *Saul* moved by enuie, sought means to murder him: but he not only preuailed not, but came to a shamefull ende: and God weakened his posteritie, and strengthened *David* and his house, onely because *David* feared God, & sought not the like effects of enuie, to recompence euill for euill. It euer bringeth greatest detriment ynto the enuious, and hurteth not *Enuie hurteth is selfe most.*

*Gen. 31.1.**Gen. 37.4.**Envy a grosse  
wickednesse.**Dan. 6.4.*

*Envy followeth  
honour like a  
vulture to de-  
voure it.  
The valiant  
are farre from  
envy.*

*Envie a trage-  
die of diuellish  
practises.*

*Exodus 1.12.  
Reuenge.*

*Envie iniust.*

*Envie will find  
matter to beare  
colour of law-  
full reuenge.*

*Consult with  
reason before  
reuenge.*

the enuied: but is rather a meane to bring them to more comfort.

What gained *Labans* sonnes by their enuie towards *Jacobs* pro-  
speritie? the blessing came vpon *Jacob*, and the hurt vpon them  
that enuied him. The like came to *Joseph* enuied by his brethren.

It is a grosse wickednesse to be envious: for it feedeth onely vpon  
the damnable desire of doing iniurie to the best, who in all loue  
ought to bee cherished and fostered, comforted and encouraged

in vertue. And yet this euill followeth honour, as a vulture to de-  
uoure it: it lurketh in the tents of most valiant souldiers: but the  
valiant are farre from enuie, yea so farre as they couet the compa-  
nie, and seeke the societie of the most praise worthie, imbracing

the vertuous with the armes of perfect loue. All noble & religious  
Commanders, Captaines and inferiour men of true worth, hate  
this maligne turie, that macerateth it selfe at the prosperitie, and

triumpheth at the harmes of other men. They see the effects, and  
consider the issue of it to bee nothing els but a tragedie of diuel-  
lish practises, whereby men runne into their owne ruine by re-  
uenge, as the *Egyptians* enuying *Israel*, did. *Reuenge* is a  
braunch springing from the former roote, which taken as it is

in it owne nature, is a desire to requite an evill receiv'd, by return-  
ing an euill againe, which hath some colour to worke iniurie, for  
iniurie. But such is the iniustice of enuie, that it boyleth with the

furious heate of malice against innocent vertue, which carrieth no  
shape or resemblance, neither of valour, which consisteth in  
maintaining a iust quarrell, nor of reuenge, as it is truly reuenge:

for that it seeketh to iniure such as iniure not. He is a simple man  
that enuicth and cannot pretend matter to beare colour of law-  
full reuenge. But farre be it from a Commander, because it blin-  
deth iustice, and peruertereth iudgement. And howsocuer it bee

growne among men to be held a part of highest generosities, to  
offer this measure for every wrong, and to challenge and accept  
the challenge, for life and death, for trifeling abuses: and though  
he seeme cowardly, that refuseth to answe every desperate out-

rage of the furious: Let all men consult with reason, whether  
vpon such frivilous occasions, true valour ought to launch out  
into such seas of repentance, as they are tossed in, that in such vain-  
glorious attempts speele best. Experience hath triall enough,

that

that patience is better then desperate furie, which is also appro-  
ved true by that which is taught by the diuine teacher, who con-  
demneth murther, and forbiddeth to offer iniurie one to another  
for any priuate grudge: offering himselfe to be the defender of the  
innocents, to whose bosomies he returneth rather a reward, then  
suffering the wicked to preuaile. And therefore it is better to re-  
ceiuie then to doe euill. And if any professour of armes seeme  
to take exception at this, in regarde that *re'nsall* of a challenge  
may argue in him pulillanimitie: let him thinke that the effects  
of true magnanimitie and valour, is to beare and to endure, with  
all modestie and patience, the wrongs of priuate iniuries, and to  
referre the consideration of the offence vnto the censure of the  
superior commander: who hath power to conuince and to exe-  
cute the offender, as the cause requireth in justice. And howsoe-  
uer men (deceiuing themselves) deeme that their chiese praise  
consisteth in shedding of bloud for priuate causes; let them know  
that their true fortitude is not therein seene, nor seene but in a re-  
solute execution of it in the face of the publike and professed e-  
nemie of Gods trueth, and his countries quiet, wherein as faire as  
he sheweth his resolution to dye with honor, so much the neerer  
he commeth to that marke which vertue asymeth at: and wherein  
it sheweth it selfe absolute and perfect, for the vertue that com-  
meth nearest the diuine nature, and is most difficill, and least fa-  
miliar with men, is it that maketh men truly valiant, and gaineth  
them the honour which is due to the most worthie persons, who  
haue euer striued to conquer their reuenging desires, wherein that  
mighty *Alexander* shewed himselfe diuinely instructed, when  
he layd, that *a man wronged had neede of a more noble heart to forgive his enemie, then to be reuenged on him.* Sage Pittacus ha-  
ving within his power one that had abused him, overcame this  
furious passion of reuenge, and suffered him to depart vnhurt, say-  
ing, *that pardon was better then reuenge, be one being proper to the spirit of man, the other to a cruell beast.* He that is able thus to ma-  
ster this violent affection, shall procure vnto himselfe the name  
of being *most honorable and gratioues:* for that it agreeth with the  
diuine spirit. Where (on the contrarie) if he yeeld to such an vnta-  
med passion, he shall onely receiuie praise of the wicked, and the

*Lxx. 2. 17.  
Psal. 9. 9. 16.  
Mat. 5. 10.  
God defendeth  
innocents from  
mischisf.*

*True Valour.*

*Wherein true  
fortitude is  
seen and not  
seen.*

*The noble hart  
of Alexander  
in subduing his  
desire of reuege.*

*Pittacus his o-  
pinion in par-  
doning wrongs.*

*The best victorie over an enemy.*

*A pretended honest quarrel.*

*Math. 5.44.*

*He that reuengeth, & surpaseth a law vnto himselfe.*

*1. Thess. 4.6.*

*Rom. 12.21.*

*Ambition and Tyrannie.*

*Ensuilation and flatterie.*

prudent shall record his rashnes, to his eternall ignominie. So that the best reuenge and most honorable victorie, which a man can haue against his enemie, is to surpassee him in patience, in bountie, and in good turnes, wherein resteth true magnanimitie: whereby the wise will hold him a greater and more happie conqueror, then if he had depriued his enemie of life in the field. But when a mans reputation is touched by slander or disgrace, there seemeth such an honest quarrell, as may not (in credite) be qualifid, without the combat, or denial: for so deare doth a souldier seeme to prize his honor, that if it be impayred by any of his companions, he standeth vpon his reputation to maintaine it with the force of his owne sword. But alas, this is but a maske to couer a dishonorable affection, which were it duelie reformed by the glasse of diuine dutie, that comandeth to *love our enemies*, he would rather swallow vp a simple disgrace, amog few (which indureth not) then in a vaine coceit to maintaine his glorie by his owne will, to runne into the disgrace due to the reprobate for euer. Let no man be deceiued with vaine regard of the preseruation, or increase of his honor, by usurping a law vnto himselfe, to shed the bloud of him, whom the law in euery government (yea of armes) hath power to punish: and which (in stead of the first offender, being reuenged by the offended) inflicteth the lawe iustly vpon him, that might iustly haue craued the law against the other. *Vengeance is the Lords*, therefore should all men leau it to him, or to the iudgement seate of his scepter bearer in earth. But he is the most honorable conquerour that freely forgiueth, ouercomming euill with goodnessse: which he cannot doe but with the weapons of that heauenly prudence, wherewith also he must encounter two other dangerous impediments to honorable reputation, *Ambition* and *Tyrannie*, which daily offer themselues to charge the most heroicall spirit, by the instigation of *emulation* and *flatterie*, two inseparabile companions of honour, shrowded both vnder one vaile of dissimulate zeale of amitie, whose fruites yet import enuie and disgrace. And he may bee called prudent in deepe that can walke so warily, that he be not foyled in honor by the subtile wilnes of one of these, of which the most daungerous is flatterie, which being shaken off, the residue cannot with ease

ease subdue the affections of the prudent. If flatterie were plainly layd foorth before our eyes in it right shape (howsoever it appeare being couered and cloaked like loue) it would bee seene a pestilent deuouer of vertuous thoughts : for it is a spirituall poyson, an inuisible murtherer, a pleasing voyce, whereby aspiring hearts are vnawares wounded, and enchaunted : it beguileth the minde with vaine conceit of things that neither are, nor will hee. It promiseth life, but practiseth death, and worketh vpon the highest and greatest, changing it selfe into what behauour, manners, guize and quality, be it vice or vertue, that the obiect imbrackets : it giueth a dissimulate echo to every sound : it boweth and bendeth, it standeth stout and becomes mute, according to the prefident of the obiect. Insomuch, as were it possible, the flatterer could transforme his shape into the shape of him whom hee flattereth , yea hee would seeme content to dismember himselfe for imitations sake: as it is reported, that *Alexander the great* and *Alphonſus King of Aragon*, hauing each of them a wry necke, the one by nature, the other by custome, their flatterers to seeme the more applicable to their affections, dissembled these their imperfections, carrying their neckes also awry, testifying their affections to bee as crooked. Eucry obseruing noble Man, Men of power, place, and authoritic that behold their followers, may discouer such disguised foxes : and it is the part of discretion to discard them, as not profitable, but pernitious members, of whom yet some (being iudued with perfect Prudence) can make vse, by carrying themselves so much the more warily, by howe much they <sup>They that are</sup> <sup>truly wise may</sup> perceive themselves invaded by them. And therefore a thing seriously to bee considered of all men, but of military guides, gouernours and leaders espeacially, who ayming their vertues to the marke of honor, are yet through originall weakenesse & the subtilitie of the maligne spirit, carryed to and fro to attayne thereunto, by right or wrong. And the greatest spurre to pricke them on in the contrary and forbidden course, is to hearken and <sup>Ad ungerous</sup> <sup>pricke to the</sup> giue consent to the deceyuing perswasions of such as followe <sup>noble minded.</sup> them, of a meere desire to be aduaunced by them, & not in regard of that affection which loue (grounded vpon the vertu-

*Flatterie hath both an active and a passive part.*

*2.Sam. 15.7 8.*

9.

*Flatterie the spurre to ambition.*

*2.Sam. 18.14*

*Flatterie bewiseth the affections of the flattered.*

*The effect of perfect duery.*

*Truth and plaine dealing not graced.*

*Pro.12.2.*

*The dissembler prospereth.*

*Job.37.24.  
Rom.15.1.*

ous inclination of him whom they followe) ought to inkidle in them. The nature of man is most apt to conceyue a good opinion of himselfe, and to affect them best that can most sweetly sing him asleepe in this conceit. Such a one hath both the passive and active parties of flatterie, for he flattereth himselfe, and contenteth himselfe to be flattered, as *Absalon* that stole the heartes of the people from his father by flattery, wherein hee flattered himselfe to be more worthy of the Kingdome: and was whetted on to this reprochful ambition by suffering himselfe to bee carried away by dissembling *Achitophell*, whose end as it was wonderfull, so is his ambitious practise to be auoyded. The man that is deceived with this counterfeit kinnesse and loue, which he seeineth to haue (and hath not,) from other men, bemiseth his affections more & more, by cherishing those means that couet to iustifie all his actions, so that he cannot perfectly see the true meaning of honest duetie and fauorit shew, in discouering plainly what all men iudge, and how the wise conceive of his manners, behaviour & proceedings, and which in all things deliuere what it thinketh of all things propounded to his censure, what is fitte to bee done or omitted, of him, to whome it owe this dutie, were it to *Cesar* himselfe. But playne & simple truthe hath not that grace, nor receiueth that entertainment of the most, and most noble, that it deserueth, where it ought to be helde more deare then all *Machiavels* politickes. But the good man is fauoured of the Lord. And he that can best dissemble is wise in the world: who can carrie all vertues in his tongue, and all vice and deceit in his heart, he liueth, he loueth, he preuaileth and prospereth, and he is fitte to be fauoured, and in this he thinketh nothing more sententious then what he speaketh, nor more praise-worthy then what he doth. But the wise mans opinion is that there is more hope of a foole then of him. And the greatest deseruer in his owne conceit gayneth but ignominie, without the approbation of the prudent. And therefore saith *Job*, Let all men feare God, for he regardeth none that stand wise in their owne conceit. We ought not to please our selues saith *Paul*, which importeth that none should flatter himselfe, or be puffed

vp the more for the flatterie of other men: although it bee the mayne troden way to that forbidden apple of *ambition*, which once tasted, peruerteith the affections, and sealeth vp the conscience, that it yeeldeith neither iudgement nor equitie, but measureth all thinges by will and iniurie. *Alexander* in that humor put to death *Calisthenes*, *Parmenion* & *Philotus*, to satisfie the desires of his flatterers, shewing himselfe more baibous then prudent. The practises of *Ric. 3.* in cutting away the twigges that seemed to hinder his passage to Ambition, is not so auncient, but it resteth to this day and will be euer remembred to his notable ignominie; a spectacle of the same nature overruleth all that giue place eyther to flatter themselues, or to bee carried from duetie by the flatterie of other men. And therefore men in office and great place, had neede to carry euery sayle betweene *Sylla* and *Charybdis* (flattering and flaterers: least by the one they administer, or by the other they take occasion to deceiue or be deceiued, that they accept not nor giue sayre & pleasant shewe of loue, (which may be dissembled) without the true approbation of the one, by substantiall iudgement and triall of their inward dispositions, which speake them fairest: and of their owne true meaning and inward desires in speaking fayre to other men: for by the one they may be mis-carried, and by the other they may mislead men that depend simply vpon the bare tearmes vttered, and not vpon the hidden intentions of their superiours. For what can be more perillous to conscience, then to dissemble with it selfe, sith it knoweth & can discouer that to be a lye, which it cannot iustifie to be spoken as it is meant, nor meant as it is spoken? And if a professed valourist give himselfe the lye, why should he not stand more vpon reuenge against himselfe, then if a stranger gaue him the lyc? vpon whom he maketh it a matter of conscience to hazard his credit and bloud to be revenged? Oh ridiculous vanitie that men should dissemble with their oyne heartes, and not thinke it offensive to their soules, sith their consciences write vp against themselues, against iudgement, euery falsehood of the tongue which is the fruit of flatterie. *David* saith, *My familiar friend, whome I trusted, which did eat of my bread, even he was combined*

*The pernicious  
act of Alexan-  
der.*  
*Ric. 3.*

*Men of high  
place must be  
encampeſt.*

*Simple men  
stand upon the  
words and not  
upon the in-  
ward meaning.*

*A man giveth  
himselfe the lye  
if he speake  
what he mea-  
meth not.  
*Psal. 41. 9.**

*Our tongue our familiars friend bined against me.* And what is more familiar with vs then our owne tongues? (though David meant his dissembling friends) which can viter nothing but it is manifested first vnto the conscience, which would that all trueth should proceede forth at the doore of the lippes, who ought to be as the carefull porters of our thoughtes, to let passe nothing but that which shoulde passe by the consent of the vndefiled conscience. It much behoueth such as stand vpon their reputation, and would indeed maintaine true honor, to auoide flatterie in themselues, both actiuue and passiuue, whereof the first kind is knowne vnto themselves onely, and as touching the second, they must make tryall of men. So shall they find the flatterer to flittre away or doe the thing commaunded coldly, and without that true deuotion, which true duety and friendly loue indeed requireth. For whosoeuer pretendeth loue and honest duety to his superiour, must in deede truly transforme himselfe, into his nature whom hee seemeth to loue, and be vnto him as another *bimselfe*, faithfull and secret in causes honest, without suspition of any contrary fruit the loyaltie to his Soueraigne or true duety to God, which maine vertues are the cordes of gayning and retayning the faith and absolute amitie of the surest in friendship, and all other respects of loue, besides the former, are but a combination and cōfederacie of like with like, and both to be shunned of the prudent. If a great person afford semblance of loue or liking to his inferiour, it followeth that eyther it is in regard of some speciall qualitie approued or hoped for in the partie, or of the free disposition of his honourable minde, which aboue all thinges ought to tye the partie to an honest desire to become able to answe his noble affection by some effectes of ductie and ductiful endeouours. Which cannot but procure further testimonie of his honorable inclination by the fruities of his relieuing hand & helping bouttie, which in deede are the chiese tokens to the inferiour deseruers, of the honorable minded: without which there continueth not long that true encouragement, nor execusion of duety in the vnable poore attendant, which by a liberall hand may be made euer vnscimed: for the fault cannot but bee esteemed lesse for a poore man that wanteth conforte, to dissemble

*There must bee  
tryall of men.*

*The nature of  
a true friend.*

*The mayne pil-  
lers of true  
friendship.*

*Counterfait  
loue.*

*The higher af-  
fecting the in-  
feriour, what  
is required  
therein.*

semble loue and duty to the higher in hope, by honest endeuours, to gaine power to doe better seruice, then for the higher or more noble person (having power in himselfe to gaine many friends, and abilitie to stede many) to frustrate the hope of the meanest, well affected. And therefore it soundeth neerest to true nobilitie, to giue plaine demonstration of his purpose, towards endeuouring followers, either to encourage or discourage them, that they consume not more yeres in mourning for time lost in vaine hope, then in recounting the comforts receiued by best endeuours.

Fayre words may bee compared to a pleasing sunne, which warmeth onely, but clotheth not, nor feedeth the bodie: and as the sunne shineth vpon all, so fayre words are free to all, from all. But reliuering deedes are the substance, wordes but the shadow, performance is the fire, and promise but the smoake. There procee-

deth from the heate of hatefull flatterie a two-fold operation, it drieth vp the good and holesome humours of temperance and modestie, and maketh to grow and spring foorth, as liuely bran-

ches, Ambition and Tyrannie: whereof as the first is bred by a deepe conceit of deseruing well, imprinted in the thought by naturall perswasion, and watered by artificiall flatterie: so the second followeth it, omitting nothing vnexecuted, (bee it never so euill) to accomplish and maintaine the end of the first. But if this last cuill bee duly considered, it will bee found an hatefull handmaide to honor. For it is naturally rooted in the hearts of all men, no lesse to detest tyrants, then to loue and reuerence religious and iust gouernours. And yet this vgly guest is entertained sometimes into the tents of Nobles, and marcheth vnder the colours of Mar-tiall men, by whose sinister counsell they turne oftentimes mercie into bloody execution, where neither law of armes, Christian religion or humane policie requireth the same. And therefore let euery man, professing armes, abandon it from his companie, and in place thereof entayne mercie, and christian seueritie, keeping a meane betweene fond pietie, and filthie tyrannie. The more a souldier conformeth himselfe to bee pitifull, the neerer hee commeth to the soueraigne goodnessse. And the more hee imbrueth his desires in the bloud of such, as may without danger & breach of militarie discipline bee spared, the more he resemblmeth the sa-

F ther

*A necessarie rule for noble men.*

*Fayre words compared to a  
pleasing sunne.*

*A two-fold operation in  
flatterie.*

*Tyrannie,  
hateful hand-  
maide to honor.*

*The fruities of  
Tyrannie.*

*Tyrannie and  
Justice cannot  
dwell together.*

*Sinne hath ma-  
ny alluring  
snares.*

*A scouldier  
must often mu-  
ster his vertues.*

*Lust and con-  
cupiscence in-  
clude euery sin.*

*The blemish of  
a scouldier.*

ther of bloud, the prince of rigor and bitternes, and governour of hell and darknes, whose members and instruments they are that thirst for bloud. *Tyrannie and Justice* cannot dwell in one subiect, no more then light and darknes. For that tyrannie forgetteth all regarde of law and ciuill duetie, measuring all things by *will*, making no difference of thinges euill, from thinges honest: but whatsoever may bee effected by force and rigor, that it holdeth lawfull and expedient. Whereas *Justice* putteth a difference betweene the good and the bad, and proceedeth in both, not as *will*, but as the divine rule of right reason directeth and alloweth: without which precise and godly order, the best bodies are confounded with their heads. And for that, sinne, which attendeth every function and every sort of men, hath many braunches, and many alluring snares, to deceiuē the most vertuous, and findeth none more available, then such as come in the most glorious robes, bringing greatest varietie of delights, answerable to the variable affections of men, which cannot be numbered more then can the sinnes of men; it is necessarie that euery Commander, as in militarie policie hee mustereth his men, to the ende to see his strength, and to consider his power, as well by the number, as by the weapons they beare: so it behoueth him daily to take view of his vertues, how they stand vndefiled, and how he hath subdued the sundrie enterprises, and preuented the many invasions of vaine desires, which often preuaile, where watch is not kept ouer the thoughts. Every pleasure that a man imbraceth, is a delight either of the bodie or of the minde: but where there is an absolute consent, there is the whole man become a captive and a slauē to that whereby he is overcome, whether it be the lust of the eye, or concupiscence of the flesh, which indeede include all the rest. And therfore (aboue all other persons) the martiall man, who standeth vpon his magnanimitie and fortitude, vpon his ordering and gouerning of things tending to victorie, must stand vpon his valour in these assaults of sinne: wherewith if hee suffer himselfe to be overcome, he loseth the greatest part of his glorie, in that he presupposeth an abilitie to encounter any other man, and yet is overcome of his owne weakenes, as if a man should inuade a house abroad, and lose his owne citie at home. But it is a great

great argument, that hee that can subdue him selfe and resist the pleasures of sinne, is worthie to be a souldier in the warres: yea, he deserueth the place of a Leader, because he knoweth how to conquer the greatest and mightiest euenie, which indeede is his owne delight and carnall desires: whereof whosoeuer is ouercome, is not worthie the name of a souldier, much lesse of the place of a Commander. But I haue heard some of no small place in the warres affirme (with no lesse audacious insolencie, then hee ought to haue sincritie) that it is enough for the Ministrie to be masters of sinne, and that it beseemeth souldiers to liue like souldiers, to sware like souldiers, and to sinne like souldiers. Wherein he shewed little the parts of a true souldier, but rather thereby discouering the libertie of souldiers, the securitie and careles liues of souldiers, who ought indeede to striue to goe before all other sorts of men in vertue and godlinesse, hauing like soule and like bodie, like account to make, and like reward to receiue. Nay, what should so besot a souldier, or miscarrie a Gouvernour, that they should not haue greater regard to liue well, then all other sorts of men, considering that other men haue naturall infirmities onely, and accidentall casualties to bring their carcases to the graue: but they (beside those) haue the furie of mortall blowes, and danger of the bullet to finish their race suddenly. And therefore should so vprightly walke in their liues and conuersations, as becommeth Saints: knowing this, that after death is no redemption. And that they shall answer for euery sinne they com-  
 mit, and for euery idle word they shall speake, much more for euery oþer they vainly sware, for euery blasphemie against God, and for euery iniurie done to their brethren. And it will bee no excuse to say, *I was a Souldier, I was a Captaine, I was a Generall, A frivilous ex-*  
*and I sinned but like a Souldier, I did but like a Captaine, or like a cuse for soule*  
*Generall.* This generall answer will be a generall rebuke to as many as take not hold by times of the promised mercie in Christ, in true repentance, reformation, faith and exercise of all godlines and pietie. I counsell therefore every militarie man, to whom especially I bend my speech in this poore treatise, that he will be-  
 thinke himselfe that he is a man, and that he must liue as a godlie man, that he may dye like a godly man. If he be honorable, and

He is worthie  
to be a souldier  
that can sub-  
due sinne.

The wicked af-  
fertion of a mi-  
litarie man.

Souldiers shuld  
strive to exceed  
other in vertue

Souldiers must  
answer for eue-  
ry sinne they  
commit.

A exhortatio  
to militarie  
men.

haue dominion and rule ouer others, he reseynbleth the nearer the divine power of religious men, fafhfull and fearefull to sin, he so much the nearer comineth to the heauenly nature. If he be a man inferiour, and knoweth his dutie to God, and forgetteth or neglecteth it, God will remember it against him in iudgement. If he be ignorant, and refuse knowledge, his iudgement shall be iust. But the poorest, fearing God, is alreadie exalted to the high and powerfull protection of the chiefe Soueraigne, whose hand hath taken charge to support him in the field, and to adorne him with the diademe of mercie, which is the crowne of eternall glorie after death.

*Confits for  
the poore sou-  
dier fearing  
God.*

*The prosperitie  
of the Comman-  
ders the good of  
all.*

*Militarie fun-  
ction a high  
calling.*

*The necessarie  
of discipline in  
warres.*

*Allenes must be  
abandoned.*

I haue aymed this sillie treatise to the good of the most gloriouſ Commanders, and officers in our warres, in ſimple termes and vnfained zeale of their welfare, whose proſperitie, as it is the generall happines of all: ſo all ought to ſet their helpeſ by beſt praetices, and pray that God will bleſſe their proceedings. And because the ſumction of militarie gouernment is high and ſacred, Reaſon willett, and true duetie and reuerence to God commandeth, that all ſuſpition of offendiſg that high commander Iebonah, ſhould be taken away, by cleaſing euery part of this bodie of gouernment, from the daungers likely to fal on vs, by ſuffering vnlawfull things to follow our armes. And although (no doubt) euery Commander in policie, grounded vpon true religion, can of himſelfe diſcouer the enormities, and reforme them which ſeeme to be moſt perillous: yet I may, vnder their patiēce, briefly remember, that where the diſcipline of warre is truly exequed, there is commonly good ſucceſſe: and where it is negleſſed, there it is vncertaine. And therefore, if abominable blaſphemies, beaſtly drunkennes, common carding, dicing, and whoredome, Atheisme and Papisme, with ſuch like were repreſſed, no doubt but vertuous exerciſes wold be better accouted of: for God would bleſſe the godly endeouours of the Commanders, and fructifie the obedience of them that are commanded. And for the more profitable exerciſing of all, it behoueth the Generall to enioyne his Captaines, the Captaines their ſouldiers, that they will abandon /dlenes, the mother of all ſinfull actions, and that they will betake them to the hearing, reading, and diſcouſing of the

the diuine word, which is the lanterne to light them to true dutie both to God and their gouernours. And let the spirituall minded haue encouragement, that they may strengthen the more weake, either by conference, or reading some diuine treatise, to the increase of a more generall knowledge and zeale, in all wherein they may betake themselves to often prayer, that God may garde their countys of gard, and be present in their armies, to comfort e-very member, by supply of their priuate and publike wants. And what can this divine course of life, and daily exercise, impayre the credite, honour, or reputation of the chiefeſt? Nay, what an ornament will it be vnto them, to be ſene firſt in the ſacred ſer-vice of God with the people? It is too coldly imbraced of many, and little practised of the moſt: who thinke it more conſonant to their profeſſions, to betake them to more offenſive exerciſes, wherein neither can the God of heauen be glorified, nor their du-tie in armes truly diſcharged. What hope then can there bee of victorie or good ſuccesse, which corr. meth of nothing els nor by any other meanes, then of the fauour of God almighty? who on-ly is readie to comfort, relieue and defend the godly, and louers of vertue and religion? The wicked and careles he regardeth not in loue, but caſteth them off, and ſuffereth them to fall into their enemies hands. The Scriptures abound with examples of the godly alike. same, and threatneth to ſuch as feare not God, miseries and cala-mities: but to the godly, it promifeſt all proſperitie and victorie. Whereby they haue alwaies cauſe to praise God, and to ſing hymnes of triumph to his glorie, as *Claudianus* did in the behalfe *We muſt* of the happy victorie, wherein *Theodosius* overcame *Arbogastes* *praise God for* and *Eugenius* at the *Alpes*. *his goodness and fauour:*

*Omnium dilecte Deo tibi militat aiber,  
Et coniurati veniunt ad classica venti.*

All thinges helpe them and fight for them that feare God: *All things fight* whereof our late experiences, may more and more encourage vs, *for the godly* to become more and more obedient vnto him, that maketh his creatures so obedient vnto vs.

*That all men should be readie to defend their Prince and Country: And how inferiour officers in armes, the common and private soldiers should be banue themselves; as touching their obedience to God, their Prince and Commanders.*

### The Argument of this second treatise.

**H**owsoeuer it may seeme to some a needlesse labour and vnpromisynge, to sende foorth so simple a discourse into the field among men of warre, accustomed rather to the pike, then to the penne; to the bullet, then to the Bible; and to a carelesse course of life, then to leuell their actions, according to that honestie and equitie, which is required in the warres: yet (sith I layme my desires for their good, their comfort & consolation) I presume to set downe in a familiar manner, some necessarie considerations of their dueties, as wel in regard of God, whome they ought chiefly to obey, as of their Prince and superior Commaunders, whom he comauandeth them to obey: And to remember them of the daungers which commonly follow such as neglecting vertue and exercises of things commanded, doe follow and imbrace vice, and practise things forbidden. Euery man I know, will fauour and follow my counsel, not as it is, but as they themselues are; if good, they will receiue it without disdaine; if euill, they will scorne it, and my good will. Sundry reasons haue moued me to vndertake this worke, and aboue the rest (God knoweth) the loue I beare to my countrey threatened by the rumors of warres: and the good will I beare to my country men, that must vndertake the defence by warre. Wherein as I haue a little waded in the former treatise, to shew my duetic to the highest in military offices, so I endeavour to speake something to men of meaner qualities. And for that not onely report but experience it selfe doth assure me that there is defect in the maners & proceedings of some me trained vp in that most honorable exercise of warre, in regard of diuine duetic: and consequently that by tradition, the corruption floweth

*Reasons moving the author to the worke.*

weth to the peruerting of such as either voluntarily, or by autho-  
ritie, are daily drawne thereunto: and the matter yet beeing so  
slenderly considered, that no learned hath beene seene to vn-  
dertake any thing, whereby to give them the light, by any pec-  
uliar treatise for their reformation and comfort, as is fitte, ( in  
that regard) for the persons and for the time: I the most vnwor-  
thy of all other, aduenture my poore endeouours to be censured  
of the leained, rather then to omit a matter of that importance  
at this time, wherein the busines is for the glory of God him-  
selfe, in maintaining his truthe and the generall preseruation of  
all our estates, against an aduersary mortally disposed (as by  
many probabilities appeareth) to lay all our honor in the dust.

**S**Yth therefore there is no warrant promised, or assurance, to  
vs to preuaile, or to maintaine our owne defence, without  
the assistance of God, the high Commaunder of all hostes, we  
must prepare our selues to meeete this enemie, and to shew what  
we are, not that it is enough to say we are souldiers, but that we  
can say, our consciences and our professions doe testifie that we  
are christian Souldiers, souldiers fearing God, then we may goe  
forth with true boldnes, because *Dauids* faith hath *Dauids* true  
courage, and that shall stande our glory, after our mortalitie.

Every man called vnto these affaires, may ( no doubt ) find for  
their military directions sufficient and able persons, aboue them  
to conduct and leade them, who also will haue care and regard  
of ciuill gouernement and military discipline. But it more con-  
cerneth every man to haue a priuate regard vnto himselfe, that  
as his outward actions are trained by discipline of warre, to the  
knowledge of the order of marching, charging, fighting, reti-  
ring, and such like necessary points and obseruations of warre:  
so he must be also instructed, how to behaue himselfe in loyalty  
to his soueraigne, in dutie to his commaunder, in fitte exercises in  
time conuenient, in loue and concord towardes his fellow sol-  
diers, how to make true vse of prosperitie, wealth and plenty, of  
pleasure and comfort, of sorrow and grieve, of life and death; all  
which are the fruites and effectes of warre. And especially hee  
ought to learne how to eschew the thinges that are ciuill, and to  
imbrace.

*There is no  
hope to preuaile  
in warre with-  
out Gods as-  
sistance.*

*The true sol-  
dier.*

*Though Lea-  
ders regard con-  
cerneth every soldier  
must haue a  
priuate regard  
vnto himselfe.*

*The chiefe end  
of our creation*

*Who may chal-  
lenge the title  
of a true sol-  
dier.*

*All ought to be  
called to the  
warrs by au-  
thoritie.*

*Obedience to  
our Soueraigne*

*Obedience the  
mother of all  
Vertues.*

*Obedience to  
the chiefe Ma-  
gistrate.*

*Deut.34.9.*

*Ios.1.16.*

*A good resolu-  
tion of Sub-  
iectes.*

*Exod.22.28.  
Rom.13.1.2.*

*All must be  
subject to au-  
thoritie.*

inbrace and follow what is good, how to know God & to serue him truly, the principall and chiefe ende for which wee were created. And who so is thus prepared, either in deede or in desyre, may challenge vnto himselfe the title of a true souldier. He therefore that will vndertake this honorable profession, must consider that the principall and chiefe meane to attaine vnto perfection is the feare of God, without which, he marcheth as a naked man, be he never so completely armed on all parties at proofe: as an vnskilfull man, be he never so politicke: and as a weake man, had he the valour & force of Hector. And because it is presupposed that euery soldier is called vnto armes by his Princes authoritie (as behoueth) though some of their voluntary inclination be as forward: I will speake first of euery mans obedience to his Soueraigne, wherein hee must yeeld himselfe freely to her disposition, and consequently to the direction of her Lieutenants and substitute Commanders, that hee may with the more freedome of a good conscience serue the Lord in that vocation. Obedience is the mother of all vertues, and no man sauouereth truly of this obedience, without hee first obey God, and that obedience hee must learne by his worde, with which obedience we will suppose, that all English men are already indued, & so speake of their obedience, w. ich they owe to Gods Ministers: whereof the first is the chiefe Magistrate, the supreame gouernour, our Soueraigne, whom we must obey in all things, as the children of Israel obeyed Joshua, saying vnto him, *All that thou commaundest, we will doe, and whitherso-  
ever thou sendest us, we will goe.* Here is the true paterne of the duty of true subiects towards their Prince. They must neither murmur nor grudge when they are called by authoritie, to vndertake what is commanded them, but willingly and without constraint yeeld themselues ready, to goe whither, & doe their endeouours to execute what they shall be commanded, and not to thinke euill thereof in their heartes, nor to speake euill with their lippes: for that every soule must submit him selfe vnto the higher powers, for there is no power but of God: and the powers that be, areordeined of God, and whosoever resisteth that power, resisteth the ordinance of God, & they that doe resist shall receive vnto

vnto them selues indgement. God himselfe, whose power they resist, will reuenge it, and the Magistrate hath power from him to punish it. Therefore the Apostle willeth *Titus* to put the men of *Tit. 3. 1.*  
*Crete* in remembrance, to be subiect and obedient to principalities and higher powers, and to bee readie to every good worke.  
And Peter confirming the same thing, willeth all men to submit *1. Pet. 2. 13. 14.* themselves to all manner ordinance of such as are appoynted of the Lord to governe them, whether it bee vnto the King as vnto the superiour, or to such as are sent of him. And the *Wiseman* *Why obedience sheweth wherefore this obedience is due vnto Magistrates: Be-cause (saith he) rule and authoritie to command, and to forbid, is given them from the Lord, and power both to reward and punish from the most high.* This is that acceptable thing in man, which God holdeith dearer then sacrifices. In regard whereof, euery man from the highest to the lowest, is vnder the command, power and appoyntment of the Prince, and at the direction of such as he setteth in office ouer them. And therefore euent to them also wee *We must obey* must be obedient, as Paul commanded the *Hebrues*, saying, *Obey inferiour Com-manders that have the ouersight of you, and submit your selues.* Here *Heb. 13. 17.* we see the warrant of the King of Kings to all the Princes of the earth, who againe by the same commission, warrant the inferiour *Warrant for Magistrates to command vs, which is also warrant vnto vs to obey them.* *comm. and obeying.* And this obedience is a dutie, whereby we are bound cheerefully and willingly, without force or the swords constraint, to yeeld honor vnto them we ought to honor, and to obey them whom we ought to obey. And sith the ground of this obedience is of God, to whom all men are so beholden, both for their creation, preseruation, and for his infinite blessings necessarie for this life, as without which we were all naked, miserable, and voyde of all consolation; how can any man shew himselfe so vnnaturall and thankles, as to denie to obey them, whom he commaundeth vs to obey? And especially in the cause, whereof his glorie and our owne saluation is the chiefe end? Let vs therefore become *The glorie of God and our salvation the chiefe ends of our obedience.* We should obey our Soueraigne for her owne sake. *We should obey our Soueraigne for her owne sake.*

our nativitie, then to enjoy our vttermost endeouours, to keep, preserue and maintaine the same? Whereby also wee shall preserue our owne lawes, liuings, liberties, wiues, children and friends. Wherein if wee seeme backward, and not readie, how can wee hold our selues good members of the Common-wealth? If the hand, the foote, or any other member should deny to yeeld best helpe to defend the bodie in danger, who would not thinke that member vnworthie to take of the comforts of the more principal parts? nay worthie to bee cut off and cast away. If wee followe meereley nature, without respect to that diuine duetie before remembred, we cannot but implore our goods, trauailes and industrie, and what els soever is in our power, in the behalfe of our countries weale. Which importeth so many gratious commodities, as humane societie, nor life it selfe, without the preseruation thereof, can be maintained. And he that liueth so vnto himselfe, and for himselfe, as he will not relinquish the care of his priuate profite, to adde his best helpe of bodie and abilitie for his countries safetie, is worthie to be cast out of all humane friendship, and to be accounted worse then the beast that will defend his kinde, yea then the hogge or the dogge that will defend their shelters: for that he is bereft & robbed of that dutie, which his Soueraigne, countrie and friends may trulie challenge of him. We haue the naime of Christians, and no doubt but God hath many in England that serue him as true Christians; if wee should bee found more careles of our countries safetie in the time of daunger, then Pagans and Infidels, that are no way qualified with the knowledge of ciuill dutie, much lesse of diuine obedience; wee might worthily bee numbred among brutish cowards, and not among the hardie ancients, who accounted it great happines to lose their liues in their countrys cause. If wee well consider the affection which nature hath imprinted in our hearts towards our countrie, by reason it is the place agreeing with the constitution and disposition of our bodies, because wee first breathed and tooke life therein, it could not but be vnto vs as a firme obligation to binde vs to defend it, besides the dutie of conscience, the cause of religion, and other diuine respects, whose neglect and breach is the forfeiture of all benefit, both of the fauour of God, and the protection

*Nature chal-  
lenges her obedi-  
ence and de-  
fence.*

*Who is worthy  
to be cast out of  
humane soci-  
etie.*

*Pagans and in-  
fidels have care  
to defend their  
country.*

*Nature giveth  
a lone to our  
country.*

ection of the relieving lawes of our owne countrie. If wee that are Christian subiects, vnder Christian Queene Elizabeth, refuse to shew willingnes to aduenture our liues for our professed religion, for our Queen and countrie, how farre we shew our selues more cowardly, and base minded, then the adherents and subiects of Marcus Otho the Emperour: iudge all men by the example. The Emperour hauing lost the field in a battell agaynst Vitellius and Cecinna, contending for the Empire, was vrged by the remaine of his armie to trie fortune againe, and to vse them and their persons as long as they had one drop of bloud in their bodies: In testimonie of which resolution in them all, a simple souldier hauing a sword in his hand, sayd vnto the Emperours *Know this oh Caesar, that all my companions are determined to dye thus for thy sake,* and therewithall slew himselfe with his owne sword before him. Though this president of a desperate person haue no warrant to be followed, yet the true affections and tried loue of these resolute subiects, are of worthie memorie, and may make dastards and cold hearted men blush, to refuse to offer themselues as sacrifices for the same. Wherefore let this suffice to moue them, to whose lot it falleth to be employed in our countries defence, to bee obedient, readie and couragious. The *Obedience* whereof is spoken, is proued to import a submision to the *ports of submis-*  
*will of the Soueraigne, and to the direction of such Commaun-*  
*sion.*

ders as she appoynteth to be obeyed, and it spreadeth it selfe into sundrie particular branches: for preseruation and maintenance of which, prudence and experience haue framed a law and decent order, and prescribed the same to bee obserued of euery member of an armie, vnder paine of that punishment, which by that lawe is threatned to bee inflicted: which order and law, truly executed, is called the discipline of warre. To this discipline belongeth obedience, and punishment for the contrarie. And therefore it behoueth all men to shew thereunto a continuall zeale and desire, to bee seene rather apt and forward to maintaine, then to resist and violate the same. And because it must be supposed, that ancient souldiers and appoynted officers, doe know what it is to obey, and how to gouerne, and to bee gouerned (otherwise they cannot but discouer themselues to haue the bare name, and

*A notable ex-  
ample of true  
hearted sub-  
iects.*

*A desperate att  
to reftifie loue.*

*Obedience im-  
ports submis-  
sion.*

*Discipline of  
warre.*

*Ancient sol-  
diers are suppo-  
sed to obey and  
to be able to go  
not warre.*

*Nouices in  
warre.*

*Things com-  
menable, and  
yet not perfect.*

*A young sou-  
ldier cannot  
handle the in-  
struments of  
warre present-  
ly.*

*Nothing hard  
so the willing.*

*Fear maketh  
death more  
terrible.*

not the perfection which their places require) I onely speake vnto the nouices in warres, and vnto such as come rawly into the field, without former education. If they purpose to become souldiers, they must shew mindes and dispositions to bee directed. And how soever they seemed at home, among their allies and friends, praise worthie, for that they were apt and active in feates of vanitie, and to performe things (with delight to the beholders) agreeing with peace and pleasure, they must now acknowledge ignorance, and couet the knowledge of this new vocation, wherin they be as strangers, vnaquainted with the course and qualities of warre: although it cannot bee but commended, to haue vse of the fowling peece, to handle the sword, to tosse the pike, and such like. But these are farre from that which is required in a souldier, the vse of the small peece requireth comelines, and quicknes in charging and discharging, in marching, standing, and retreiting. The like is of the pike, in whose vse is required more then abilitie to beare it at the armes end, to couch it, or aduance it; the application thereof to best aduantage, at the push to annoy the enemie, and to gard himselfe, is the true end thereof. And whatsoever warlike weapon or instrument the younger souldier taketh in hand, he cannot forthwith mannage it after the arte of warre. And therefore it behoueth such, as will be indeed what they couet to bee called, to consult with the skilfull, to obserue practise and endeour: for to the industrious and willing minded nothing is hard. And hee that will come soonest to the perfection of a souldier, must yeeld most to discipline, and settle himselfe to sustaine all trauailes, to aduenture all perils, and to be resolute rather to dye in fight, in hope of escape by force in overcomming, then to desire safetie by flying away: for death is more to be wished, in fighting in a iust cause, then life by escaping like a coward. For as immortall praise followeth the one, so miserable and hatefull ignominie, the other. And doubtles, death is more bitter and terrible to the fearefull and faint hearted that flie, then to the valorous that desire to fight. There are fundrie vertues required in a souldier, yea when hee entreth the field first, wherewith (for the most part) our English imps are not (for want of education) acquainted at home: yet when they begin to take armes

armes on their backes, and would bee called souldiers, whether they bee prest by authoritie, or of their owne forwardnes, they must endeouour to leare them speedily, and cast off all thinges <sup>such as will be</sup> souldiers, must that are behinde, namely profite, pleasure, friends, and feare of former death, and march on valiantly, as to the schoole where they <sup>considerations</sup> shall bee taught the substance of honourable vertues indeede, whereas they before imbraced but the shadowes. For in stead of former profit and pleasure, they shall haue continuall honor, the regall riches of *Cesar*: And as the way to the perfection required <sup>Honor liber-</sup>  
 is obedience; so that obedience must bring with it willingness to <sup>ches of Cesar.</sup>  
 be taught, heedfullnes to learne, and forwardnes to practise. And <sup>What things a</sup>  
 these things can never bee without reverence and loue to such as <sup>yong souldier.</sup>  
 are above them. And howsoever in regard of former times, where <sup>must endeouour.</sup>  
 in some man that now must be commanded, hath commanded  
 at home, and therefore this new obedience may seeme irksome,  
 he must now lay downe his conceit of being more worthie then  
 his commander, and become a disciple to such as can teach him <sup>The best in o-</sup>  
 his new calling. For the speediest course to become a coman- <sup>ther regards</sup>  
 der, is to be willing to be commanded. He that is truly obedient <sup>must become</sup>  
 to discipline, shall proceede from one vertue to another, vntill he <sup>disciple to the</sup>  
 become able to distinguish betweene the honorable inclination <sup>skillfull in waris.</sup>  
 of valour, and the ignominious sluggishnes of the faint hearted: <sup>The fruities of</sup>  
 whereby he shall also gayne true consideration, how to weigh <sup>obeying disci-</sup>  
<sup>pline.</sup>  
 in discretion and with patience, all other circumstances of ho-  
 nor and dishonor offered in waies. The first and principall <sup>The principall</sup>  
 vertue in a soldier, is to learne, and truely to feare, and serue the <sup>virtue in a sol-</sup>  
 living God, whose fauour, loue and protection, is obtained by <sup>dier is to feare</sup>  
 God. <sup>God.</sup>  
 faith and praier. Which last, howsoever it may bee thought a  
 worke out of vs, in the waies of this age, God forbid that any  
 Christian soldier, should be ignorant how, or negligent when  
 to pray, whereof I will say more in the ende of this worke. As <sup>The feare of</sup>  
 for the feare of God, and exercise of Religion, it is a matter of <sup>God and exer-</sup>  
 such necessarie and importance, as without it, no other vertue, <sup>cise of religion</sup>  
 policie, instrumenes of warre, munition, skonche, forte, castle, <sup>is of necessarie.</sup>  
 trench, wall or beth holtie, strength or multitude availeth any <sup>God is the</sup>  
 thing: for such is the high Accompt that the Lorde of hostes <sup>Clarke of the</sup>  
 maketh of them that feare him, that he is as the Clarke of their goaly.

*Malachi. 3. 16.**Ecclesiastes. 7. 11.  
Eccles. 3. 1. 1.**Luke. 1. 15.**The mercie of  
God followeth  
the feare of  
God.**Psal. 103. 13.**Ecclesiastes. 1. 11.  
The feare of  
God a holy  
knowledge.**The effectes of  
the feare of  
God.**The feare of  
God the true  
philosophers  
stone.**A scouader to  
the feare of  
God.*

Band, for as *Malachi* witnesseth, hee hath a booke of their names, written alwaies before him, as a remembraunce to saue them in the day of slaughter: wherein though multitudes doe perish, yet shal they be as deare vnto him in that day, as a sonne to his father. The Lorde never forsaketh them that feare him, neither shall any euill happen vnto them: he will not faile them nor forsake them. What a necessarie thing is it, how sweete and profitable for a soldier to feare God? It bringeth with it sundry sweete blessings to accompany the same, as his *Mercie* which is as a well of heauenly water, still comforting, refreshing & renewing their wearied spirits & strengthning their weake bodies. It is as an arme of brasse, to hold thē vp, as a buckler of steele to defend thē, & as a sword of power to confound their enemies. It is a comfort in all their distresses. Yea, as a faine, pitiethe his own children, so hath God compassion on all them that feare him. *The feare of the Lord is glorie and gladnes, reioycing, and a toyfull crowne.* It is a holy knowledge, and beeing compared to worldly and carnall policie, it shineth as the Sunne in the darke. Who then would goe to the warres without this Iewell? and what a watchman is this to keepe our cities and houses at home? the soldier that hath it, hath glory already, and the practise of good things, increaseth his honor dayly, he hath the true Philosophers stone, which turneth all things, be they neuer so croesse or contrary to naturall reason, into the pure golde of a quiet & vndefiled conscience, by patience: and hee hath within him a continuall feast, and in the ende he shall possesse that most ioyfull Crowne of life eternall, whensoeuer this mortall carkasse shall be turned to dust whereof it is. It maketh him deare vnto God even while he liueth on earth, howsoeuer base he seeme in the world. It will not suffer him to speake euill nor doe hurt to his fellow soldiers, it transformeth a man into the likenesse of God, in innocencie & holinesse, as if he were made of the same diuine nature. Some may thinke yet, that this Angelicall qualitie besemeth not a soldier, who indeede shoulde be courageous, disniaid at nothing, and ready to vndertake all matters of greatest daunger, whereas the feare of God seemeth to make men ouercurious & too scrupulous, and too precise, things dee-  
med

med vnfite in a man of warre. But this is a dangerous sculaudera-  
against this inuanquishable vertue, which indeed is so farre from *The feare of  
the feare of bodily harmes, in iust and lawfull aduentures, as it al-  
waies appeareth more forward then a meere humane & carnall  
Roister that dependeth on nothing but his owne power, & fea-  
reth nothing more, then his owne vaine valour to be scene foy-  
led among men. Wherefore did *Joshua* that most triumphant  
Generall over the hoast of *Israel*, exhort the people whom hee  
conducted, *to feare the Lord*? but because he sawe it was the  
way and meane to make them truely hardy, and whereby they  
alwaies prevailed against their enemies: whereof the people  
having had often experiance, they answered with one voice:  
*God forbid but we should serue the Lord our God that hath done so  
many thinges for vs since we came out of Egypt.* This is the  
true resolution of al christian soldiers, trusting in the living God  
in feare and reverence, which is to serue him in holinesse and  
righteousnesse. And in doing this, God will be with vs, as hee  
was with *David*, and he will make our aduersaries afraid of vs,  
as *Saul* was of *David*, which was not by reason *Saul* feared the *The feare of  
person of David, but that God strooke a terror in Saul, for that  
David feared the Lord. All Israel was afraid of blasphemous  
Goliath, because they feared not God as was commaundered, but  
David fearing God, became their prevailing Champion, not by  
force but by faith, fearing nothing but to offend the Lord, not in  
a seruile feare as a coward, of bodily woundes, or to die as faint-  
hearted, but to doe euill. And this feare cometh of loue, and is *Psal. 119.53.  
1. Sam. 18.28.  
1. Sam. 17.11.***

builded vpon reverence to Gods maiestie and his worde. The  
feare of Gods children is not to feare the faces of men, the po- *Rom. 13.4.  
power, policie or multitude of men, nor the death of the body, *The feare of  
which they know shall rise againe, and their soules shall never die: this feare is a strong assurance of victorie, not by force, but by God, on whome David trusted when hee testified his  
faith, saying, I will not be afraid for tenne thousand of men that shall beset me round about. And this agreeeth with another place,*  
*Tenne shall chace an hundred & an hundred shall chace a thousand. We see then the fortitude of christiian Souldiers an Fortitude  
comes and from whence it is, namely from the trust & confidence commeth.**

in the living God, which trust cleanseth the thoughts from sin, and the body from committing euill, & is not that seare perfect which hath promise to preuaile, and whereby the weake handes shall be able to breake a b. w. of Steele: the vnapt handes shall learne to warre, & the vnskilfull fingers to fight. What a guide is this for young soldiers, that can both teach the skill, and give the courage? it is more then all mortall captaines can doe. But such this high Director hath allowed, and approued inferiour meanes, for his children by degrees to attaine to greater perfection in all necessary faculties, for the preseruation of this life, and watereth them to the fafhull, with the dew of his blessing: Let him that commeth into the field, fearefull of the hissing invisible bullet of the roaring Cannon, of the glittering sword, and of the other terrible instruments and engines of warre, and of death, betake him vnto the protection of that most Highest, who shall make him more valiant, giue him courage and magnanimitie resolutely to encounter euery vaunting onset of the enemy, assuring himselfe that as a sparrow lighteth not on the ground without Gods prouidence, so shall not one haire of his head fall, much lesse his body perish without that diuine decree: And therefore to put away and cast off all slauish fearefulness, and be indued with that true magnanimitie which shall never be quailed, but stand firme, especially if the defects thereof be supplied by the preceptes of Religion, and by the practise of other diuine vertues, whereby it shall become so absolute, as it will faint at no fortune. It will make a man as confident and constant as *Brutus*, who being overcome by *Augustus Caesar*, was perswaded by some of his followers to fly to saue himselfe. *I must fly indeede* (said he,) *but with bands not with fete*. Meaning that he would not leaue that ignominie behind him, as that his life should seeme vnto him more deare then his Countries libertie, and therefore hee would fly so that, which onely hope reserved as his chiefe safetie & defence, namely his sword, whereunto euery true English hand is prest and ready to fly, to preserue our Countries state, against vsurping enemies. That magnanimitie and courage, which all men (feareing God) haue decreed to maintaine, can yeeld no entertainment or place, to that

*Gods seare the  
best guide for  
young soldiers.*

*How the young  
soldier may be-  
come valiant.*

*Man cannot  
perish in the  
warres before  
God decreesh it*

*The courage of  
Brutus.*

*How soldiers  
ought to fly.*

that hatefull cowardly feare, which is so much despised among naturall men, that ( although it haue fortunate successe sometime ) it is of odious accompt. And as all other vertues proceed of this Magnanimitie: so from this base roote of cowardly feare spring most dangerous cuilles, as crueltie, treason, breach of promise, impatience, idlenes, slouth, couetousnesse, enuie, backebiting and all iniustice, all these preuaile where the true feare of God is not. And euery Christian else, as well as martial men, ought to be freed of them, and the way to mortifie these vnsauorie and hurtfull weedes, which choake vertuous proceedings, is the application of some deadly corasie, to take the life from the roote, that the branches may die also, and beare no more fruite to the sclauder of a soldier, who must cutt off the maine stocke, which is cowardice, the most deadly enemie to militarie proceedings. The coward is a stocke, and a dead blocke in the shape of a man, a retyring shadow that dazeleth the eyes, and daunteth the courage of the valiant, and prouoketh the forward either to stagger, or to retyre. A whole armie may be driuen to a stand by the fearefull behauour of a coward. And therefore it is more policie, and better safetie, that Leaders (hauing knowledge of a faint hearted wretch) should dispence with him, as Agamemnon did, and not to number him with souldiers, but to thrust him out of the armie with ignominie, after triall that best encouragement cannot make him hardie. The coward to saue his life (which he is not worthie to beare) is most readie to complot such pernitious practises, as may endanger the state of an armie. There is no mischiefe so odious, but he thinketh it a vertue to purchace his priuate escape. There is little difference betweene a cowarde, and one that is desperate of his life: for such is the strength of imagination in both, that they thinke euery man aimeth at them, and that their very companions wil deuour them: They haue no vse of reason for the time, but bend al their deuises to rid them from the daunger, by what wicked and vnlawfull meanes soever the misleading spirit shall argue most probable for them. For as al godly and vertuous thoughts and actions proceede from a diuine worker, and are effected by the ayde of the heauenly powers: so all wickednesse and trecheries proceede

**Cowardice  
voyd of the spi-  
rituall life.**

**Wounds and  
death gotten in  
warres bring  
fame.**

**Fear feare-  
keth no vertu-  
ous action.**

**What feare is.**

**Alexander his  
opinion of feare**

**The hope of a  
fearefull man.**

**None but per-  
jured persons  
commit trea-  
son.**

from an infernall instigation. And the man possessed with cowardice, wanteth that spirituall life which faith expresseth by a godly resolution: and therefore cannot encounter any maligne motion, but yeeldeth his will and consent, his power and practise to execute what mischiefe soever offereth it selfe for his euasion from supposed daunger. And therefore should euery souldier eschue this cowardly feare, least he bee thereby prouoked to put foorth his hand to crueltie, and to shed the bloud of his innocent companions, to elcape the danger of honorable warre: whose effects, although they tend sometime to wounds and death; yet both the one and the other gotten in the field in the face of the enemy, bring immortall fame to the valiant. And therefore as he that hath the markes of true magnanimitie, may bee well sayd to bee of a diuine qualitie: so he that is a coward, bearing the tokens of a flauish feare, may be truly sayd to be an incarnate infernall spirit. For he that looketh into the first degree of this mishappen souldier *fermle timorofitie*, which can entertaine no vertue; shall forthwith perceiue that it hath onely desire to shake hands with euery vice and wicked practise, & to account it the safest way to doubt all things that haue best probabilitie in right reason, and to execute that which onely is begotten of suspition, which is a passion of the minde engendred of feare and griefe; who practising their force and power, grounded vpon a false opinion of daunger, bereave the minde of al rest and tranquilitie, and gnaw and consume the life, as rust doth the iron. And therefore layd Alexander, that such as are possessed with this feare, thinke no place so strong by nature or art, as may preserue them from danger. All the hope of a fearefull man is in euasion, not by force of honorable armes, but by the dishonorable practises of cruell tyrannie, which often breake out into most odious treasons, which never finde place in a noble heart. For such is the effect of faith, and vowed allegiance to his Soueraigne, and her authorised ministers, as he will rather submit himselfe to a thousand deaths, then seeme to conceive a trecherous thought, much lesse to practise it indeede. For none but periured persons, bewitched with vaine expectation of vnlawfull aduantage, will euer give place to such an horrible wickednesse, so highly hated of God.

God and good men. The ground of which monstrous affection is to dissemble, and to lie in hope of small aduantage: As the coward (to winde himselfe out of the field) will faine himselfe to bee infirme, and to bee possessed of some secret maladie, vnsit for the warres, being indeede sound and of a strong bodie. And when that preuaileth not, he maketh vse of his falsehood and lying in a more high degree, as in seeking to betray his fellowes so he may escape. If that effect not, it groweth to the highest violation of his faith, and breach of his allegiance, as hauing a sluice in his conscience to admit into it euery wicked thought, not regarding his fidelitie to God himselfe. Whereas the man governed by reason and dutie, will not bee scene in the least degree, to violate his oth made vnto a priuate man, what losse or daunger so euer issue: Much more ought a souldier, sworne to bee true to his Soueraigne, and to bee readie to the vttermost of his power, to defend her and his countrie, be resolute in maintaining his honor, by the effects of true fidelitie, which is to lose his life rather then to be touched with cowardly vntruth and periurie. Let no faint-hearted *Englishman* think, that couert and counterfeit shifts and deuises to gaine dispensation for being imploied in the wars, are so lawfull or honest, but that they carrie with them, and import in them very dissimulation, which indeede is no other thing then to lye, and to lye to the end not to performe what hee hath sworne vnto, is periurie in it selfe, which God curseth as a thing against which he will be witnesse himselfe. It behoueth all men therefore to be wary how they faine such vaine matter, to violate their vowed faith, which is of so high importance: yet vpon iust cause and reasonable grounds, the most hardie and willing may make suite to be dispensed with; and no Commaunder is so au-stere or severe in his place, but will accept of lawfull excuse. To the end therefore that a souldier may daily proceede to more and more perfection, let him first tripple this grosse and coggie companion, *dastardly feare*, vnder his feete, with all the members and sequelles thereof (though they bee inscrutable) and examine such as manifestly appeare to deface the reputation of a souldier. And because the profession of armes is an exercise of it selfe, not requiring such continuall practise, but that there are

*Dissimulation  
and lying the  
vertues of a co-  
ward.*

*Dutie will not  
suffer a man to  
violate his oth  
in priuate c. m-  
ses.*

*The resolution  
of fidelitie.*

*Counterfeite de-  
uises to be wis-  
pensed from  
warre, is periur-  
ie.*

*Zach. 5 4.  
Exod. 8 17.  
Ma'ach. 3 6.  
Lawfull excuse  
may dispence  
with a mans  
going to the  
warres.*

*The members  
and sequelles of  
feare infinite.*

*Idlenes.*

1. Tim. 1. 13.

2. Thess. 3. 10.

Prov. 12. 11.

Ezech. 16. 49.

1. Sam. 11. 1.

*Idle persons  
Unprofitable to  
themselves and  
other.*

*Ciceron's opinio  
of idlenes.*

*Idle persons  
come short of  
the diligence of  
beasts.*

sundrie times of intermission, apt onely for the sluggish and cowardly to entertaine *Idlenes*, the nurse not only of all other vices, but of infinite corruptions and diseases of the bodie: And therefore a thing (though sweete and pleasant to the basest minded) to bee abandoned, as the bane of all vertues and vertuous exercises. And therefore doth *Paul* condemne it, shewing also the fruites of it to be dangerous. The very example of an idle person is hurtfull to many: And therefore the *Wiseman* sayth; *He that is destitute of understanding will follow the idle*. Whereby it followeth, that he that is wise will employ his time to profitable things. *Idlenes* was one of the causes of *Sodomes* overthrow, because it ingendred many euils in the minde, which afterward opportunitie caused to be put in execution, and that soinetime in the godly, how much more in the wickedly disposed? The manners, conditions, and naturall dispositions of such as couet to be idle, are so lothsome to the valiant minded, that they hold them profitable neither for themselves, nor for other men. And it is the greatest discoverer of a dastard: for hee that hath valour and fortitude, will apply his bodie to all lawdable exercises, not yeelding himselfe to a drowsie sottishnes, giuing place to euery motion of bodily faintnes, and imbecilitie of the members; for that the bodie becommeth so much the more vnapt to good endeouours, by how much it discontinueth exercise and vse. And therefore *Ciceron* proueth idlenes to be a thing in man against nature, because man is borne to exercise and labour: and he that coueteith to be idle, is transformed from the nature of a man to the nature of a beast, which desireth ease & to eate. And that is all that an idle person willingly would doe. There be some that come short of the diligence of the wilde beast, neglecting, through sloth, the prouision of things necessarie for life: doe not these come short of the industrie of beasts? shewing themselves more brutish than humane? If vnreasonable beasts spare neither light nor darknes, heate nor colde, winde nor tempest, frost nor raine; if no impediment can hinder them from their continuall trauaile for things necessarie for nature: what may bee thought of reasonable man, a souldier, to bee seene lazie therein? But if the desire of naturall necessaries will not prouoke him to be laborious, painfull, and industrious: let either hope of honorable

honorable reputation, or the feare of shamefull ignominie, pricke him on to be liuely and like a souldier. If neither of these will a-  
 uaise with him, let the contemplation of diuine iustice moue, *Reasons why a  
 souldier should  
 flee idleness.*  
 which hath set downe a law, that *he that will not labour should  
 not eate.* As though the idle person were to bee deprived of his foode, yea euен where and when it aboundeth, and that it were vnlawful he should be fed. So odious is idlenes before God, as he *Pouertie is the  
 meanest punishment  
 for idleness.*  
 plagueth it in the meanest degree with pouertie, and want of necessarie things, both for the back & bowels: & many times euен with loathsome and vgly diseases of the bodie, which make a man odious euer to his companions and dearest friends. The Com-  
 manders in warres ought as carefully to punish them in policie: *Commanders  
 must punish  
 idleness.*  
 for where that monster passeth in an armie unconsidered, it de-  
 uoueth a multitude ere it can be cured. The Romane Captaines *The Romane  
 Captaines pre-  
 vented idleness.*  
 saw the inconueniences and daungerous effects of this moth and deuouring vermine: and therefore caused their souldiers to la-  
 bour, in things not vrged by compelling necessitie, but merely to preuent the daungers of idlenes and sloth. When it falleth out  
 therefore that there is an intermission, and a time wherein an armie desisteth from the exercise of armes against the enemy, eue-  
 ry man should betake himselfe to some honest labour or law-  
 dable practise, if not in things priuate to his owne behoofe, then *Soldiers should  
 doe something  
 to prevent idle-  
 ness.*  
 for his friend, or for the common good of all. For he is a bare and base fellow of slender gifts indeede, that hath no qualitie at all to  
 stead himselfe or others, and his bringing vp hath been very swi-  
 nish: yet if his capacitie be not very groſſe, and his conuersation very bad, hee may conioyne himselfe in familiaritie with soime, that haue such faculties as are not so intricate and difficult, but he may become by vſe and practise, not onely able to preuent idle-  
 nes; but a profitable member of the armie, and fit for honest so-  
 cietie. And therefore he seemeth the happiest man that among *He is the hap-  
 piest man in  
 many can make best meanes to liue, which without carefull in-  
 dustrie the most skilfull cannot doe.* It were therefore a matter *can liue among  
 many.*  
 of great discretion, if all fathers would endeouour to giue their sonnes some such qualitie either of the bodie or of the minde, or both, as might stead him in the warres, confidering that none is exempted from the exercise thereof in time of neede. It is seene a-

*Foolish parents measure their sonnes fortunes to come by their owne present wealth.*

*The mind bringeth forth euill things for want of diuine counsell.*

*Discourse of Vertuous and diuine thinges great consola-  
tion.*

*Godly confa-  
rence pleaseth  
God.*

*The word of God left us a  
great blessing unto vs.*

common fault in parents to measure their childrens fortunes to come by their owne present wealth, wherby they couet to main- taine them idle gentlemen without, not respecting how begger- ly they be within, qualified neither with inward vertue, nor out- ward vertuous faculties. Furthermore, because the mind of every man is capable of good and euill impressions, and from naturall inclination doe ever proceede worst imaginacions, whereby the members are often set on such exercises as are not onely not idle- nes, but worse then idlenes it selfe; which commeth to passe by reason that the minde is putrifid for want of right mouing, and the vse of diuine counsell and conference: And therefore hath that most wise prouider and right disposer of all thinges in man necessary, bestowed on him two most excellent means, where- by the inward and better part may be benefited and stirred vp to vertuous contemplations, namely the tongue, the instrument to pronounce; and the eare, the doore of the vnderstanding of that which is spoken: whereby men of armes in their idle inter- rims, haue meanes to profite one another by discourse of ver- tuous and diuine thinges, the sweetest consolation that man can receive of man here in this life. And although it bee not in the power and abilitie of all men learnedly to dispute, it sufficeth the willing minded, to discover their good and vertuous in- clination, in the simplest measure. And no doubt if conference be grounded vpon the feare of God, and doe tende to the in- crease of knowledge and faith, the heauenly Schoolemaster Gods spirit, is ready among them, to teach the speaker how to vicer wisedome, and necessary comfort to the hearer. For God in nothing is more pleased, then with the assembly of such, as co- uet to know him thereby, and to increase in righteousnesse and true holinesse, if it bee but two in a consultation: and it were a heavenly vnion & a wished yoking of companions in the field, if the end of their society were to seeke God, & the true know- ledge of him, his loue towardes them, & their dueties towards him. And to that ende, God in prouidence affordeth to mortall man, that the labours of the holy and blessed Prophets and A- postles, the recordes of the will and pleasure, the loue and fa- uour, the power and prouidence of the Almighty; are left unto all

all men, by his great benefite of Printing, which sacred labors, whosoeuer willingly imbraceth, following truely the substance commaunded thereby, is most diuinely busied: and it shall not onely not hinder his military affaires, but make him both cuning and couragious, and bring him to that honor that shall be approued of God. Many diuine labors also of men learned and heauenly disposed, are offered to all, to the ende that all excuses both of idlenes and ignorance might be taken away: vaine and lasciuious treatises of worldlings and wicked ones, offensive to God and cueiy good minde, are imbraced of soldiers for the most part, whereby they may learne to loue and liue more viciously. But it were a happie change, if they would abandon all these offensive & vnprofitable trifles, whereby they are taught to grow from euill to worse: and woulde imbrace the worde of trueth and saluation, and such other diuine instructions, as may make them the better and not the worse for the vse. The newe *The Bible a  
and old Testaments are to be recommended vnto them, and to panson for a  
be defended by them, as the most absolute lewell that a soldier  
can carrie with him, to garnish his profession with, or exercise  
himselfe in at all times, not to keepe him onely from idlenes &  
doing nothing, but to teach him howe to forsake sinne and to  
follow vertue and religious exercises, to quench and mortifie  
sinne, which is fostered by vanitie and idlenes, and to practise  
goodnes more and more. Soldiers ought to be of Pythagoras  
minde, that laborious and painefull thinges will sooner bring a  
man to vertue, then those that are nice and delicate. Thinges  
pleasing to the carnal mind, may be rearmed the fruits of idle-  
nes, as are concupiscence, luxuriofies, drunkennes, swea-  
ring, flatterie, vainglorie and such like vanities: which(though  
they haunt many, otherwise well qualified, and be deemed of  
small importaunce) blemish the reputation of a soldier so  
much amohg men, as their best vertues become stained with  
their filth, and is long ere best endeouours can win againe what  
they haue lost by such wickednes. But they so farre encounter  
the feare of God and diuine duetie thereby, that in steede of  
blessinges which are promised to the obedient, they must looke  
to be rewarded with sinners: And therfore it were good that  
such as follow  
pleasures, shall  
be rewarded  
with sinners.  
all.*

*The studious  
of diuine  
things is well  
busied.*

*Vaine and la-  
cious treati-  
ses imbraced of  
soldiers.*

*The Bible a  
necessary com-  
panson for a  
soldier.*

*Painefull  
things winne  
honor sooner  
then the deli-  
cate.*

*Pleasureble-  
miss the repu-  
tation of a sol-  
dier.*

*Pleasure.**The best giftes  
of pleasure to  
her louers.**A good grieve.**Pleasure con-  
cupiscence &  
voluptuousnes.**Gen. 8.21.**Concupiscence  
a secret enemy  
within vs**James. 1.14.15*

all men, as they are acquainted with these plausible things and the sweetenes of them, were acquainted also with the issue and ende of voluptuous desires. *Pleasure* is but a hooke, whereby men are intangled and snared to destruction, and yet such is the strength thereof, that it preuaileth sometime against deepe wisdome: but the effectes it worketh, should rather become abhorred of the wise, then the wise to become abhorred for them. For in deceiuing them, it leaueth only behind it cause to repent, and maketh them blush to bethinke them of it. Whereloeuer it goeth, it carrieth with it sorrow and griefe, and these are the best giftes she bestoweth on them that loue her best. But if it were a true griefe, working repentance not to be repented of, it were a heauenly gift, for it would so detest the occasion, as hee that repented would never returne nor consent to her allurementes a second time, nor be snared againe with her enchaunted baites: which as they are many, so must our wisdome prouide cautions to hinder euery prone desire in our selues. And because carnall wisedom or strength is not onely not apt to resist, but to yeld to euery encounter, wee must fly vnto the towre of refuge, to the mercie of God, for power to stand against such a mortall illusion. It is vnfitte that euill thinges should be once named amongst vs, yet to the end to preuent more euill, we may in feare and trembling, discourse of her fruities a farre off, as warie chil-  
dren doe of the heate of the fire, the better to escape the perill.

*Pleasure, concupiscence & voluptuousnes* are of such semblance in nature to all purposes of euill, as there needeth no curious distinction of euery particular. Although we may say that *plea-  
sure* is the generall tree that beareth all the fruites that delight the sensces: *concupiscence* is that euill inclination, that is in man by nature, continued to all posterities from *Adam*, whereby man is drawne vnto sinne. And therefore saith *James*: *Every man is drawne vnto sinne by his owne concupiscence*. Wee lodge then a dangerous guest in our owne bosomes, which coueteth to destroy vs bodie and soule: It is an enemie more to be feared, then any outward professed enemy, that hath vowed our death; who preuaileth not, nor seeketh but to conquer our bodies: but this secret enemie, which euery man carrieth about him, euen while

while it flattereth most, seeketh the confusion of our outward and inward man. Therefore hath a souldier great cause to looke about, hauing enemies before him and behind him, within him and without him, least while he strugleth with him that can but kill the bodie, he suffer himselfe to bee ouercome in bodie and soule. And as he armeth himselfe very carefully against the pike, the bullet and the sword of his seene aduersarie, *A Souldier must arme him selfe ag. inst his inward enemy.*

hee must take heed he leauet not himselfe open to his interior enemie. He knoweth how to arme himselfe without, and *Paul* telleth him how to arme him within.

*Walke in the spirit* (faith he) *and ye shall not ful-* *Gall 5.16.17.*

*fill the lusts of the flesh; ye shall not satisfie your corrupt affectiōs,* *which lust against the spirit,* the inward and regenerate man. *The spirit lusteth against the flesh, and the flesh against the spirit,* and these are contrarie one to the other. And if wee bee guided by the spirit of adoption, that which we doe shall be agreeable to God, although it bee not in vs (by reason of our inherent corruption) perfect. Peter also teacheth how we should arme our selues against this inward enemie, willing vs to abstaine from fleshy *lusts which fight against the soule.* We haue then a fighting enemie within, as wee haue fighting aduersaries without vs. Happy is that souldier that becomes a conquerour of his concupis- *The happy souldier.*

cence, delight and pleasure, which assaileth his owne soule. And if he soyle tenne thousand abroad, and suffer sinne to preuaile against him at home, he is conquered: But if he overcome his neareſt enemie, though he bee foyled of him that is farre off, he is yet

a conquerour. And to testifie that he preuaileth ouer himselfe, he must deny to yeeld consent to any euill motion of the flesh. And while he is in this warfare to walke honestly, not in gluttonie and

drunkennes, not in chambering and wantonnes, nor in strife and envying: but to put on the Lord Iesus, that is, be conformed in all

righteousnes and sanctitie, not being carefull for the flesh to fulfill the lusts of it. And as *Paul* exhorteth, *Mortifie your members,* *Rom. 13.13.*

*which are on the earth, fornication, uncleanness, inordinate affections, euill concupiscence, and covetousnes, which is Idolatrie:* for

*which things sake the wrath of God commeth vpon the children of disobedience.* What needeth many words in a matter so plainly set downe by the penne of the spirit of God, to the end that wee

*Colos.3.5.*

*I should*

*Our corruptiōes  
strive against  
the spirit of  
God himselfe.*

*A souldier in-  
excusable.*

*Coloſ. 3. 8.*

*To put away  
vanitie dimi-  
nishes not the  
valour of a  
souldier.*

*All necessaries  
are gotten by  
godlines.*

*The true god-  
lines:  
2. Pet. 9.5.6.*

*God can deli-  
ver the godly  
and punish the  
wicked  
2. Pet. 2. 9.10.*

should extinguish the strength of our corruptions, which warreth against all vertue and godly counsell, yea against the spirit of God himselfe. Hauing so plaine demonstration of Gods wrath against sinne, where is the cloake for a souldiers loose life? for a man of armes to bee carnally minded? Where is the defence for swearing, blasphemie, whoredome, enuie, murder, drunckenes, and all voluptuousnes? Whether is it not honorable for him to become a reformed man, to live in the spirit by faith, and true obedience, and not in the flesh to fulfill filthie lust? sith the reward of the one is life, and of the other hell, death and damnation? Whether agreeth best with the honor and reputation of a souldier, to be carnall and careles, or to bee watchfull and sober? *Put away then all wrath, anger, maliciousnes, cursed and filthie speaking out of your mouthes.* It shall nothing diminish your valour, neither shall you appeare more singular then beconimeth Christians, if you cleerely put off the old man with all his workes, which clogge you that you cannot march rightly like souldiers to the end of true honor. Put on the new man which is shaped in holnesse and knowledge: for by it most high and pretious things are gotten, euen al things that pertaine to life and godlines, through the knowledge of him that hath called vs all from the corruptions which are in this world, to be partakers of heauenly things. And therefore we must indeuour to adde vertue to vertue, and faith to faith, that we may attaine to that absolute perfection, which embracing temperance, bringeth foorth patience, which importeth that contention that is never moued with any temptation, but delighteth only in godlines, approued by brotherly kindnes, which commeth of loue. He that attaineth vnto this marke which is set before all men to aime at, hath the true frutes of the knowledge of our chief Lord and commander Christ, who knoweth how to deliner his owne of all temptations, and to reserue the uniuſt unto the day of judgement to be punished, and chiefly them that walke after the flesh in the lusts of uncleanness, and despise government, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in authoritie over them. Thus doth the spirit most evidently depaint out the true mortification of our corruptions, and the terrible threats of Gods vengeance, for disobediece

to Rulers, and loosenes of life. It is dangerous to shew our selues rebellious against this sacred counsell. And (by their patience) *Souldiers may be reproved.* souldiers may be put in minde of too much forgetfulnes of their duties to God, and their immoderate boldnes to sinne: wherein as I cannot altogether excuse my selfe, or any other; so I heartilie wish reformation in all, and alle estates. For it is time to thinke of Gods iudgements begun, not onely against our Christian armies abroad, encountering the Turkes, our owne, and our neighbours neere; but also against our selues here at home, whom God hath forwarned to forsake our pleasures, by plagues lately past, by dearth and famine present, and by warres threatened. Among many other enormities, proceeding of the want of warres true discipline, it is not the least that our pretended souldiers returning *Vagabond and beggning soul-* from the warres, should haue either hearts in themselues, or suffe- *diers a great enomie.* rance by law, to become vagabonds: for their parts, they bewray their cowardly mindes, in that they will leau the honorable practise of warre, and betake them to ignominious beggning, where- *The effect of* by the profession of armes is dishonored, and the Magistrates po- *beggning souldiers.* wer is thereby discredited, the force of the lawes shewed to be of small effect, and the common quiet disturbed. But for such idle persons as pretending shame to begge (which indeede is shame- *It is no dis-* full to able persons) seene not to be ashamed that they work and labour not, which is both an honest and godly meane to relieue *nor for a sold-* themselves, without disparagement of the reputation of their mi- *litarie profes-* litarie profession, as they vainly pretend it. Indeede such is the ca- *dier to Labour.* suall course of warre, that thereby sometime the rich are made *Warres cau-* poore, and the poore enriched. And therefore it behoueth a soul- *sities.* dier to lay downe before hand, to bee constant in every fortune: for if he faint vnder the burden of the aduerse, and become more *A souldier* grieued than agreeth with his professed magnanimitie, hee be- *must be con-* wraicth himselfe to be but a dastard. For it is no shame for a man *stant in every* to become poore for his countrie in the warres: but the disgrace *fortune.* is his countries, if he deserue well, and yet wanteth relieve. If he be ouer much elevated in conceit with prosperitie, he bewraicth his *To be sickle in* vaine glorie, which hee knoweth by experience may alter in a mo- *the warres is* ment. If he bee sickle in the warres, it is incident euен to Princes *but a thing in-* that liue in pleasure at home, with dainties and phisicke: therfore *cident to the* best at home.

let the souldier beare it with courage, wherein it besemeth the most worthie, yea the best Commanders to be seene carefull that al possible comfort be yeelded to such as are visited, for that they haue no relife or comfort but inwardly from God, in whom they ought to trust, and from their companions, (strangers in effect) who indeede (if they be true souldiers) will aide one another. To be wounded in the warres is glorie, and to dye in a iust cause purchaseth immortall memorie. And because of all other things incident to militarie men, nothing is so certaine as death, for that it is decreed that all flesh shall dye; and the effect of warre is to kill and to destroy men: every souldier must say vnto himselfe when hee goeth to the warres, hee goeth to finish a long pilgrimage. Though wee see it happeneth not to all souldiers to dye in the warres, yet some spend many yeares euuen from their yong yeares to gray haires continually in the warres, induring many bickerings, fightings, hurts and hurting; and yet end their daies in peace at home in their beds. Our own late deseruers testifie the same to their glorie that shall not dye. But admit thou knewest thou shouldest die in the field, be couragious, for death never appaleth the vertuous. For as Cicero saith, *All wisemen dye willingly.* But the word of God affirneth, that the godly dye more willingly, for that they be the Lords. And that made Thomas to exhort his fellowes to dye with Christ. Paul sheweth a reason why the godly need not onely not to feare, but to bee willing to dye, namely, *to be with Christ.* There is a notable mirror of this disdaine of death in *Callicratides*, General vnto the *Lacedemonians*, who being ready to giue battell to his enemies, was warned by his Soothsayer, that the entrailes of the sacrifice promised victorie to the armie, but death to the Captaine: whereunto he answered, as one resolute to dye, *Sparta consisteth not in one man: for when I shall bee dead, my countrie shall be nothing lessened: but if I (to save my selfe) shoulde absent me from the battell, or goe backe, the reputation thereof will be diminished.* Whereupon he substituted Cleander in his place, and gaue battell, wherein he was slaine. What Christian souldier will not imitate his resolution to dye, sith wee haue a better assurance to liue after death? And if our Creator haue decreed our death, sith it cannot be auoided; let no man couet to

*To be wounded  
or dye in the  
warres.*

*The effect of  
warre.*

*All souldiers  
die not in warres.*

*A souldier  
must not feare  
death.*

*Rom. 14.18.*

*Phil. 1.21.22*

*John 11.16.*

*The resolution  
of Callicratides  
that knew he  
should be slaine*

*start*

start aside, contrary to dutie, in hope of safetie; for it not onely a- *None must  
uaileth nothing, but it increaseth the burden of our feare, and it  
argueth distrust in his prouidence that made vs, and who can find  
vs out and confound vs. But rather grounding our assurance vpon  
future consolation, euен here reueiled to a good conscience; let  
vs rest vpon God, who is able to saue one among many, and let  
euery one thinke he is that one. A thousand shall fall on the one  
side, and tenne thousand on the other, of him that God will de-  
fend, and it shall not touch him: for euery mans dayes, yea the  
haires of his head are numbered, and the time of his death appoin-  
ted, neither policie nor force can preuent it. If death daunt not,  
what can or should dismay a resolute souldier? For he only is free  
and happie that can be ouercome with no distresse. We may say  
of Religion and the feare of God, as Thales sayd of vertue; *Ver-  
tue (sayd he) is the profitablist thing in the world, because it ma-  
keteth all other things profitable, by causing men to use them well.* *He is happie  
that can be o-  
uercome with  
no distresse.*  
But we may say that all other girts and vertues too, are not onely  
vnprofitable, but hurtfull, without the feare of God, and vse of re-  
ligion, which is profitable to all things: wherewith who so is tru- <sup>1. Timot.4.6.</sup>  
ly decked and adorned, is so happie as he needeth to wish for no-  
thing with any immoderate affection in this life, no not for the *He that fea-  
preseruation of life it selfe, in regarde of the world and worldly  
things, norto thinke anything grievous or euill, which the ordi-  
nance of God bringeth vpon him. And therefore the constant  
souldier needeth not to grieve at any hard successe in warre, nor  
feare death, sith all things both prosperitie and aduersitie, free-  
dome and imprisonment, losse and gaine, life and death, are all at  
the disposition of the highest, who giueth and taketh, heaueth vp  
and throweth downe, saueth and killeth whom he will, and all to  
the aduantage of them that feare him.*  
*rest God and  
exerciseth reli-  
gion, need wishe  
for nothing  
immoderately.**

*That Prayer is necessarie among men of armes, as a principall  
and chiefe meane both to defend themselves, and to annoy the  
enemie, and that after victorie they ought to praise God.*

I Haue endeououred before to shewe that the maine hope  
which a soldier ought to haue in the proceedings of warre,

*A man can be no valiane  
soldier without  
the feare of  
God and  
practise of Re-  
ligion.*

*Prayer follo-  
weth the feare  
of God.*

*Reuel.7.6.*

*Prayer is an  
exercise of the  
godly only.*

*Num.3 1.*

*He that pray-  
eth truely, seeth  
God by faith.*

*Prayer an ap-  
proved remedie  
for all dis-  
eases, a meane  
to obtaine good  
and to avide evil*

*Prayer over-  
commeth God.*

*God must be  
made on our  
side.*

*God can not be  
hired for re-  
ward.*

is the feare of God, and the true practise of Religion, as a thing whereby he becommeth truely valiant, and without which hee is but a dastard, and without strength, were hee of as powerfull a bodie as *Hector, Hercules or Goliath*. Now it is to be knowne and considered that this heauenly vertue *the feare of God*, hath continually following it an inseparabile and most helpefull assistant, *prayer*, which is as a spiritual incense ascending from the faithfull heart to heauen, euен vnto the throne of his Maiestie, that descendeth againe by his spirit, and dwelleth where he findest so sweete a sauour. This is an exercise onely of the godly, although the wicked also may intrude themselues into the same in outward shew like *Nadab & Abishu*, but their praiers pierce not the heauens, they profite not by their prayers. The true exercise of praier is not like the idle talke of soldiers & other men, one with another, vaine and wanton (whereby they corrupt the aire with the vapors of their sinfull breathinges, & their maners with filthie words) but like the ioyfull songes of the Angelles in heauen, who see God face to face: as he that praieth truely seeth him by faith, and talketh with him by his spirit. Much hath bin spoken of many of this diuine exercise, and much might be here remembred. But as I began heretofore to speake of the necessarie vse of Religion, in men professing armes, whose profession tendeth to obtaine victorie against enemies: so I holde it conuenient to applie this treatise of prayer also, as it may best steed a soldier in the warres. For such are the singular effectes of this sweete exercise (if they could be all numbred at full and spoken of at large) as it woulde appeare an approved remedie for all diseases, inward and outward: a meane to refist all the euilles which threaten vs, & to obtaine all the necessaries that behoue vs. It is a vertue of such power and effect, as it ouercommeth not onely our enemies, but euen God himselfe, who must bee made on our side, or else we arme our selues in vaine, we march to the battell in vaine, and we encounter the enemy in vaine. And sith he is not like other princes, that may be hired for money, and like other men that may be induced for gayne, to take our partes: wee must deale with him according to his nature, which is to doe all thinges freely, without compulsion or constraint,

straint, without lucre or looking for any reward: So freely may we come vnto him, so boldly intreat him, and truely trust him in all thinges. And herein we must be carefull, that as we couet to be seene and noted to pray & to become instant petitioners vnto him, for any grace, fauour or relief: so we must indeede be truely prepared: for the word without the heartie and spirituall consent, is but a vaine labour of the tongue, whose effect is like Caynes sacrifice, rejected, and ascendeth not whither it see meth to besent. And therefore hee that is not first instructed what praier is, by what meaneſ it is effected, and to what ende it tendeth, (though he pray without ceasing, as he thinketh) he prayeth not at all: but uttereth with his lippes an vnprofitable sound, which conuerteſ to nothing, because it proceeded of no good ground, it canne not of knowledge & ſeeling, as Paul teacheth, ſaying: *I will pray with the ſpirit and I will pray with understanding alſo.* Whereby it appeareth that it is not enough to be wiſe (as we may thinke vs) in worldly thinges and marciall ſeates, but we muſt haue vnderſtanding (not carnall wiſe-dome) ſpirituall and ſanctified knowledge, praying in the ſpirit, that is, with the inward conuent of the ſoule, moued thereunto by that ſanctifying ſpirit, which God ſendeth to his children to helpe their infirmities. By which we are made able to diſcouer our neceſſities, according to true knowledge. For if wee well pray, consider the cauſe, why God hath promiſed to ſend that comforter which ſhall teache vs all thinges, we ſhall find it to be, for that we are of our owne natures, carnall, corrupt and ignorant of every good thing, which doth eſtrange vs from God, & God from vs. So that if we ſpeakē as of our ſelues, we ſpeakē but of the corruptions and vanities of our owne thoughtes, and our praiers are neither heard, vnderſtood nor graunted, and that is the cauſe that the carnall man asketh and receiueth not, for that he asketh contrary to the meaning of the ſpirit. But when that ſpirit of regeneration poſſeſſeth our heartes, wee become capable of better thinges, illuminated by that ſpirit, which being the third person of the Deitie, teacheſ vs the thinges of God, not ſuffering carnall reaſon to take place in thinges wee deſire, but ſpeaketh it ſelfe in vs: whose affinitie is ſuch with God the Father

*In prayer we  
muſt be prepa-  
red with him, as  
we ſee me  
without.*

*He that pray-  
eth not rightly,  
prayeth not at  
all.*

*Jer. 14.10.11.  
We muſt pray  
in knowledge.  
1 Cor 14.15.*

*The ſpirit tea-  
ches vs how to  
pray.*

*Why Christ  
promiſed to  
ſend the com-  
forter.*

*The cauſe why  
the carnall  
man asketh &  
receiueth not.*

*The ſpirit of  
God maketh  
an affinitie be-  
tweene our  
thoughtes and  
Gods mercies.*

Father and his Christ, that it reveileth our wils to God & Gods will to vs, making such an affinitie betweene the spirit of God and our spirits, as every good thought ( but conceiued in the heart ) is present with God, and his mercies againe of his loue and bounie in Christ, meete our desires and supply our necessitie with all thinges expedient, yea better then wee can aske or thinke. Prayer is alifting vp of the heart to God, by the motion of this dauine spirit. And this is that spirituall thing that armeth and defendeth the christian soldier : it is a helmet and a sword, a weapon both offensive and defensiu. The Iewes prevailed more by this against Amalik then by fighting. And therefore as Paul commandeth it as a thing necessarie before we eat, and before we vndertake any labour: so, much more before we march toward the battell, most of all before we fight. But how should men pray to him in wisdom they beleue not? they do but for fashion, they speake but the wordes that are good of them selues, if they proceeded from knowledge and beleefe: but because they know not, they beleue not: and because they pray, and beleue not, the wordes they speake ( yea, be it the Lordes prayer it selfe ) profiteth nothing. And therefore such as couet to pray aright, must first learne, & then beleue with a full assurance of the heart, builded vpon that knowledge which is revealed out of the word of God by the spirit, whereby the promises of safetie and saluation, of rest and refuge, are declared vnto them, and they apprehending them by faith, are rightly prepared, and made fite to talke with their Creator, not by the mediation of Saint or Angell, but by the immediat intercession of the man Christ Jesus, who knowing their infirmities and temptations, standeth assured vnto them euermore, in whose name and for whose sake, they may aske and haue all thinges. Let euery man therefore examine whether he know aright, and beleue aright, then doubtlesse he may pray aright. But it is the fault of too many, not onely of soldiers, but of all sorts of men, to say in their heartes there is no God: and therefore they say no praiers; though they seeme to pray often, because they haue no faith, and yet they babble with their lippes, as if they were truely devout. But as none examineth the heart but God, and none

*Psal 86.4.*

*What Prayer  
is.*

*The frutes of  
prayer.*

*Exod.17.11.*

*Rom.14.6.*

*Act.20.36,38.*

*Praier with-  
out knowledge  
and faith profi-  
tereth nothing.*

*How a man is  
made fitter to  
prayer.*

*In Christ we  
are assured if  
we aske to re-  
ceive.*

*Hipocrites pray  
not, though  
they seeme to  
pray.*

none findeth out the Hypocrites, Atheists, and such as deceiue themselues and the world with fained shewes of religion, but

God : so I leau judgement to God. But I say with *David*, such as deceiue themselues in disimulation, say in their hearts there is

no God to finde them out : But they are fooles, and become o-

dious and abominable before God. If souldiers be abominable, where is their hope of Gods presence wita them ? If God refuse them, nothing remaineth with them, nor comfort for them, but feare and confusion. And therefore if they regarde their safetie

here in this life, and their saluation to come, let them imbrace that knowledge that may ingender faith, that may bring foorth

praier which shall conioyne and knit them so to God, as they shall be able to say with *Job* ; *I know that my redeemer liueth*. So

euery souldier shall be able to assiure him that his deſcender liueth,

that his strength, castle, comfort and refuge is in heauen, readie to helpe him, and to relieue him, and to deliuer him here in earth.

Some are apt to many things, some to all things, but they cannot pray. They can handle their peece well, they can toſſe the pike

well, they can vſe the ſword well; decent qualities for vertuous men, moſt fit for ſouldiers. Some can ſweare well, swagger well,

carrouſe well, diſſemblē well, things proper to vitious men, moſt vnfitt for ſouldiers. But when they come to heare the word well,

when they ſhuld beare it away well, & praefte it well, to beleeue

wel, & pray wel, they put it ouer to other men, & ſay they be ſou-

diers. But they are but ſingle ſoule ſouldiers, ſouldiers that haue

but the carnal & not the ſpiritual power that was in *Moses*, *Da-* *soldiers*.

*mid*, *Joshua*, *Hezekiah*, *Sampson*, and others, without which two-

fold bleſſing, they ſeeme to be, but are not true ſouldiers, as y diuel

ſeemed to be, but was not *Samuel*. It were a happy thing therfore

if our *Englis* ſouldiers would looke backe a little into the time

they haue had, to learne wiſedome and knowledge, and faith and

praier, liuing as they haue done, in a kingdome of peace, brought

vp in Christian warres, and haue had the vſe of the Goffell freely.

If they bee ignorant, finne followeth ignorance, and death and

hell finne. But it is not too late (being late) to ſeeke knowledge, to exercise faith, and praefte prayer. This is the way to become

the ſouldiers of Christ, brethren with Christ, and heires with

*God findeth out Hypocrites, Atheiſts, &c.*

*They are fooles & abominable that diſſemblē with God.*

*The perfection of a ſouldier.*

*Some are able to do all things, but they cannot pray:*

*Single ſoule*

*soldiers.*

*A neceſſarie thing in ſoule*

*soldiers.*

*Finne follows ignorance.*

*The glorie of a reformed ſoule.*

A cause for  
souldiers.

Time pretious  
and slipperie.

A vaine daun-  
ger to attaine  
honor.

An other sight  
in souldiers.

True vertue a  
terror to the e-  
nemie.

A wised sight.

Our surest wea-  
pon and preser-  
vation.

The godly are  
not graced in  
an armie.

The firs. of re-  
ligious souldiers

Christ, who will yet grace them (if they come quickly) with the title of Christian souldiers, and crowne them with the glorie of conquering souldiers: but if they be negligent, and will continue foolish still, they may couet it too late, and bee shut out like the imprudent virgins. If then they haue any sparke of that spirit which teacheth wisedome, let them presently strive and without delay take hold of time, for it is slipperie and swift, yet pretious, and not to bee redeemed for any price. A souldier thinketh it a great grace that can obtaine the place to leade the *Vanguard* of a battell, the *Forlorne hope*, which is to betake him into the greatest danger for a little glorie among men, and priseth life of little value, in regarde of the reputation of being desperate in the field: but when they bee called to the most honorable service, the seruice of the living God, which consisteth in the former most sweet exercizes of faith, religion and prayer, they seeme happiest that come in the rereward (the forlorne hope indeede) for they deceiue themselues in preferring vaine honor before immortall glorie. But were they qualified with these heauenly vertues, then shold their valour shine as the Sunne in the forward of the battell, and draw with them the maine bands with such godly resolution, as shold quake their enemies with a spirituall terror. It were a most worthie sight to see souldiers in the field to flocke about the preacher, and to accompanie and conserre with the godlie, and to contend in vertuous emulation, who shold bee most religious in an armie, who could speake best of God, live best before GOD, and pray best vnto GOD. This is the weapon that must preuaile, if wee at all preuaile; this is the fort that must preserue vs, if we be at all preserued: and without this, haue they never so glorious a promise of the flesh, it is peevish and vaine. Some in an armie may perchance haue an inclination to serue the Lord, which is a good token of a desire: But they bee not graced of their fellow souldiers, nor of their Leaders, asthey ought, they become rather scorned, then fostered or followed. But let them not give ouer, let them rather proceede from good to better, from one good exercise to another, from reading to hearing the word, from hearing to more and more knowledge, from knowledge to faith, and from faith to continuall prayer: let them doe it faithfully, let them vse it zealously, and performe it reverently.

rently. For if they bring sinfull prayers to that holy Altar, and seem to sacrifice sinne for sinne, they increase sinne by dissimulate zeale. Sinne cannot obtaine pardon for sinne, more then Belzebub can cast out diuels, without prejudice to his infernall state: And therefore he that prayeth, let him pray in the spirit and truthe. And yet there is a matter more to bee considered, in such as become suters to God: for as he that will be a suter to a king, must be sure he hath no shew of disloyaltie, treason, or disobedience to the king; if he haue he must thinke he hath a cold suite. So he that is a petitioner to God, must cleanse himselfe from sinne: for God beareth not a sinner, though he cry unto him. And therefore he that calleth on the name of the Lord, must depart from iniquitie. They must wash themselues from sinne by faith and repentance in the bloud of that immaculate Lambe Christ Iesus; as Naaman washed himselfe in Jordan: then may they boldly goe vnto the throne of grace, where they shall obtaine mercie, and whatsoeuer may stead them in the time of neede. Prayer is a most sweete exercise for all men: but if a soildier rightly knew it, and would rightly vse it, he should say as David did of the sea; *They that goe into the deepe see the wonders of the Lorde.* But they that vse prayer faithfully, shall haue experience of many wonders, though God vs not apparant miracles, as we imagine at this day. Wee deceiuie our owne eyes, and dissemble with our owne hearts: for if we rightly consider Gods mercie towards them that feare him, and his iudgements towards the wicked, we shall plainly see that the things he doth are admirable to flesh and bloud: and aboue all men the soildier may perceiue it in the warres, where God is alwaies an appealant or defendant, and he sheweth mercie and justice now, as he did in our fathers daies, wherein he euer blessed the fauorthfull, and confounded the disobedient. Wherefore if a soildier be destitute of Gods feare, knowledge, faith and prayer, he must looke for iudgement, the very wicked shall preuaile against him: yea, the Infidels are ordained scourges sometime of Gods disobedient children, though he cast the conquerour as a rod into the fire after his seruice done. Ignorant and negligent soildiers are more miserable then al other men, because they goe as to a continuall slaughter, if God bee not on their side, and they haue

*The offering of  
sinne for sinne.*

*He that prays  
eth must be  
free from sinne.  
Ierem. 11. 11.  
2. Tim. 1. 9.*

*He that prays  
eth zealously  
and insisstly,  
shall see won-  
ders.*

*The soildier in  
the warres may  
see the won-  
ders of the  
Lord.*

*Infidels made  
scourges for  
Gods disobedient  
children.*

*The ignorant  
soildier is in a  
miserable case.*

*Vsurped glorie  
in a souldier.*

*Sinnes may  
procure ill suc-  
cess in a iust  
cause.*

*Not to pray be-  
fore we fight in  
the warres, ap-  
proacheth Es to be  
but counteraff  
Christians.*

*Gods children  
are never over-  
come, but when  
they forget  
Ecc.*

have no assurance of future life, without knowledge and faith, which is confirmed vnto them by the exercise of diuine prayer: without which death is terrible , yea the remembrance of death is fearefull because they shall come to iudgement in the end, and receive the portion of careles and wicked ones. And howsoever they may glorie sometime in victorie, and wallow in the wealth gotten by spoyle, it is but vsurped glorie, which shall increase iudgement, sith it is not gotten by the true meane ordained of God, namely, to sanctifie their proceedings by obedience and prayer to him, and to glorifie him with praise, as they glorifie themselves with victorie. And they can never truly giue him thankes after good successse, vniuersallie they craue his ayde before they aduenture to fight. For thankes are due onely for good turnes done: and how can they say it came of God, when they went on without him , and acquainted him not with their desires? It is not enough to say he knoweth all, and therefore needs no further matter but barely to referre it to him in conceit; they mustt pray his ayde, and instantly intreate pardon for their sinnes, which are of force to procure ill successse in a iust cause. To haue victorie without prayer, and to receive it without praise, is proper to Infidels that know not God: But to begin with prayer, & end with thankes, is peculiar to Christians. And it is as impossible for Christian souldiers to vndertake any expedition without prayer, as the Sunne to shine without heate. And a man may aswell affirme, that fire can haue no smoake, as to say a Christian cannot nor will pray. There is nothing doth so plainly discouer, that wee doe but dissemble our selues to be Christian souldiers, then when wee vndertake matter of warre without prayer to God, without whom wee can doe no more then Goliab did, onely stand vpon our strength and multitude, vpon our practise and policie in militarie busines, which Papists, Turkes and Pagans doe: nay, they seeke to their saints and gods (such as they bee) and consult and crave ayde, and giue thankes: who never preuaile against Gods children, but where they bee fruitles in faith and prayer, to serue the true and liuing God. And where that true exercise is indeed, and where the inward hearts agree with the outward voyces, in a lively & expresse dutie, there the Lord of hosts hath promised

to

to be with an armie of heauenly souldiers to affit them (if neede require). And as his Angell went before the Israelites to conduct them, and came behinde them to defend them: so shall hee take charge of them that serue him, and feeke him with their whole hearts; his windes, the Sunne, and all other his creatures shall be come souldiers to fight on their behalfe. This is Gods promise, which will stand fast for euer. It behoueth also them that exercise warres, as they stand vpon the gard of Gods defence: so not to presume beyond that which becometh them, but to submit themselves vnto his will in all humilitie: which shall bee no detriment to a liuely faith, but a true testimonie of their true obedience, to take althings that God seeth fit for them, in good part, whether prosperous or aduerse successe: for God often findeth out the frutes of our corruptions, which we our selues may seeme willing to conceale, flattering our selues yet with the hope of his presence and aide, when wee rather deserve to bee corrected for our sinnes: yea, when we haue tasted most of his power, in throw-  
ing down our enemies before our faces. When we shalld be most thankfull, we become then secure, and securitie breedeth ease and neglect of dutie: and then God in his wisedome and loue, euen in his divine counsell is forced (as it were) to trie his children with crosses, and to suffer the enemy a little to preuaile, to the end that we may the more duly call account of our obedience, how it hath stood with vs, and so the more seriously and earnestly feeke him againe, in true and vnfained repentance and prayer.

All the godly in former ages, worshippers of the onely true and living God, haue obserued this continuall custome in the time of all their perils and greatest daungers, to flye vnto him by hartie prayer, that it might please him to yeld them his strength and power, which they acknowledg'd farre to exceede the power of the strongest, and policie of the wise on earth, and yeelded them-selves vnto his will, in a liuely hope of his helping hand. And wee haue no lesse reason, in religion, having Christ our sworne de-fender (as long as we continue true Christians) but to be faithfull and forwarde, and in all our attempts to flye vnto God, in the name of our deare and never failing Mediatour: by whom the weakest are made strong to ouercome the strongest, and with-

*Exod. 23.20. Exod. 32.2.**All Gods crea-  
tures fight for  
his children.**Exod. 14.19.  
10th. 10.12.**We must sub-  
mit our sinnes  
to Gods will.**God seeth cause  
to punish vs  
when we think  
our selues safe.**Securitie.**God causeth vs  
to remember  
our sinnes by  
punishment.**We have  
Christ our  
sworne de-  
fender.*

*God al sufficient.*

*They are safe  
that dwell un-  
der the pro-  
tection of God.  
Prayer a ter-  
ror unto the  
aduersarie,*

*God heareth  
men at large.*

*A fault in  
nobles and men  
in high place.*

*The God of  
hostes dis-  
poseth of armes.  
as he will.*

*Such as attri-  
bute successe to  
fortune, deny  
there is a God.*

out whom the mightiest fall to the ground before the weakest. So that we see God is all in all, powerfull, and al sufficient: and as David saith; *he is present with all that call upon him in faith*, and becommeth vnto them a tower of iuincible strength, to keepe them from their enemies furie; a sworde vnresistable, to confound their aduersaries on euery side. Happie are they that dwelle vnder the shadow of his protection, for they abide safe for euer. The very Name of this great King is terrible vnto our enemies, & our prayer a greater terror vnto our aduersaries, then the roaring Cannon: prayer blesseth our counsellles and consultations, it encourageth the hearts, it strengtheneth the bodies, it obteineth surest victories, & best confirmeth peace. *They called upon the Lord* (saith David) and he deliuered them. And of his owne experience he speaketh, saying, *I called upon the Lord, and hee heard me at large.* Wherein is expressed the patience of the Lorde, who disdaineth not to heare a mans whole griefe. The immortall God is not so curious to be spoken with, as mortall man. Nobles, men in great place & dignitie in the warres or common wealth, thinke it a great fauour to heare a poore suiter shortly, and thinke long ere they haue done, they must be briefe to tell their tale, and they shall haue answere at leasure: but the Lord of Lordes heareth the poorest man at large, he is not wearie to heare a poore suiters complaint. And therefore may every poore soldier, captaine and Generall haue like free scope to speake their fill to this most louing God: who will most assuredly answere euery one according to the necessitie of his cause, and according to the substance of his petition. And as he is the God of hostes: so he disposeth of Armies as he will, and euer to the good of his children, howsoeuer it fall contrary to the hope of flesh & bloud. The godly find not this true onely, but even the very heathen can confess that a diuine power beareth rule in the warres. And therefore such as attribute the successe of warre and other waightie things, to vncertaine fortune, doe flatly deny there is a God, whose power is al sufficient, and whose iustice is inviolable: and that the effects both of falsehood and trueth were of like hope or probabilitie, and that the issue of the one as of the other, should like necessarily follow, which should

should deprive man meereley of all faith & assurance, which are grounded vpon a certaine knowledge of an absolute power. And it behoueth a soldier to haue an especial consideration of To stand vpon this point, of the devils fallacies, who to bereave him of faith fortune is a the maine anchorholde of safetie & saluation, setteth this glim- fallacie of the meting before the eyes of his thoughts, to hinder the pure & diuell.  
 peacing light of divine reason : whereby he may easily discouer all thinges to come to passe, by an ineuitable ordinance of God. Who (although he precisely gouverne all thinges by his owne power) affordeth vnto man sundry secondary meanes, to effect their endeouours. And by reason of mans owne imbecilitie and corruption, these meanes be often peruerter, and come not (with wished effectes) to the ende intended, because they wholly depend vpon the bare meanes themselues, and cast behind their backs the helpe which is frō aboue (without which, nothing commeth well to passe) whereby they want that blessing which is promised to the fafhfull which relie vpon God: & stumble vpon that which is contrary to their desires, accusing then this peccatish and false governour of euents Fortune, neuer reproouing their owne ignorance, & infidelitie to God, whereby they runne headlong into that which he hath forbidden, and refuse that he hath commanded. But the fafhfull and the true children of God, vse not to attribute the issue of their affaires to fortune, that is so muzzled, as it knoweth not the fafhful from the infidell: but to the God almighty, of whose mercie, loue, power and prouidence, they are so assured, as they lay downe all their endeouours, in faith, at the throne of his grace ; assuring themselves, that what is fittest for their good, they shal receive, whether it be prosperitie or aduersitie, life or death: and that the godly shall not be sent away emptie, and the wicked rewarded, as it fareth with such as thinke that fortune and meere casualtie dispose all thinges: wherein they argue against all diuine power, and seeke to maintaine humane policie and warlike strategemes above all religion, faith and prayer, which is a most infernall practise, coined to the destruction and ouerthrowe of all godly discipline in warre, which yet shall preuaile when all Machianis witty propositions shall be confuted together with vayne. *A foolish course of fortunatus.*

*God appointeth  
second meanes.*

*The cause why  
we attribute  
successe to for-  
tune.*

*Fortune is  
muzzled.  
The resolutions  
of the godly.*

*Machianis  
propositions  
all.*

*10th. 6. 4. 5 Ec.  
Jud. 7. 19. 20.*

all carnall hope and iuention. But as it is strongly defended by the word of truthe, that onely God al sufficient, by his power effecteth all thinges as he will, yet it disalloweth not, but appointeth inferiour meanes vnto his children to worke by, as hath appeared by all the actes of our godly fathers, as of *Dauid* by a sling, ouercame *Goliath*; *Joshua* by the noyse of trumpets of Ra.uis hornes, threwe downe the walles of *Iericho*; *Gideon* with pitchers and lampes, discomfited the *Madianites*, and many such like, which are most weake meanes, but being blessed of God by prayer, they preuaile mightily. But such as feare God, attribute their good successe to the sword of the Lord, and not to fortune: they accompt not that casuall, which is assured the by faith: and if they succeede not as they desire, they attribute their losse, and the contrary issue of their hope, vnto their owne sinnes, as gentle corrections for their offences, and leauie not the Lord (vpon their fall) but secke him againe and againe in faith by prayer, and leauie him not til they preuaile againe: This is the operation of faith, founded vpon true knowledge, and this is the power of prayer builded vpon a true faith. So that neither wi-

*The manner of  
the godly, in  
prosperitie and  
aduersitie.*

wished successe can make the proud, neither doth aduerse dis-  
may the godly vpon earth: but the more they are afflicted and  
discomfited, the more they sticke vnto this meane, and the bet-  
ter they prosper, the more thankefull they are to God. *Job*bs in-  
couragement vnto his brother when they were to fight against  
the *Syrians* may be remembred of Christian soldiers, wherein  
he said: *Let vs fight for our people, and for the citie of God, for  
the Lord shall doe what is best in his owne eyes.* So must our mar-  
tiall men be encouraged, to fight for their countrie and word of  
God, the Gospell of Christ, for whose cause it is a most hono-  
rable thing to aduenture our liues, and whether it be his plea-  
sure to suffer vs to stand or fall, to soyle or be soyled, all is to our  
comfort in him, if we flie not from his fauour by flatting aside

*A soldier must  
be constant &  
referre all  
things to God.*

to humane deuises: but to continue constant in hope, confi-  
dent in prayer, & mortified to all carnall desires, we may assure  
our selues of his presence, and of the aid of all necessary meanes  
to attaine vnto that which is set before vs, namely the true ho-  
nor of christian warriours here, and of the crowne of immortal  
glory

glorie in the time to come. For Christ himselfe for whome wee  
 fight, is gone before vs, and hath prepared both the way & the  
 ioyes that are foruer absolute and perfect. There can bee no-  
 thing more auailable, more precious or more comfortable,  
 more honorable or praise worthie in any man, then the frutes  
 of true religion, faith and prayer: whose particular effects might  
 be more at large declared by examples. But for that they be so  
 general in the booke of God, & that so free for euery Christian:  
 let men seeke the same to their further resolution and confirma-  
 tion in the same booke. *Paul* in the eleuenth to the *Hebrunes* *Paul setteth*  
*seemeth to set downe a catalogue of the famous deeds of faith*  
*and the wonderfull effectes of prayer. By prayer, *Joshua* made*  
*the Sunne to stand still in the firmament, *Elisha* raised the dead.*  
**Salomon* obtained wisedome. And *Moses* put his enemies to* *2. King. 4. 33.*  
*flight, and all by this worthie exercise of prayer. Infinitie things* *34.* *The effectes of*  
*haue bin and are daily done by prayer: it defendeth from perils,*  
*it preserueth in safetie, it obtaineth good thinges, it expelleth*  
*resisteth and withstandeth euill thinges: nothing is so hard, but*  
*prayer maketh easie; nothing so weake, but it maketh strong;*  
*nothing so strong, but it maketh weake: nothing so hid, but it*  
*reueileth; nothing so grievous, but it maketh pleasant; it is pro-*  
*fitable in all thinges: but in the warres it exceedeth all other*  
*meanes, it maketh all thinges prosperous, all men valiant, and*  
*is neuer dismayed, neither at furious enimies, nor at vnsauorie*  
*aduersarie, nor ouercome by any temptation. This is made on-*  
*ly to God by the godly. Now, if it seeme vnto any a hard thing*  
*to pray well, because without knowledge how, & what to pray,*  
*it is before prooued that it is to no purpose, and auaileth not.*  
*Therefore let all men couet to be godly, and God wi" satisfie* *He hath bath a*  
*their desires, for he knoweth the very lighes of the heart, and* *desire to be god-*  
*accepteth the thoughtes thereof, grounded vpon beliefe, as well* *ly, shall be god-*  
*as if the partie prayed with most excellent skill, & cried aloud:*  
*as appeareth by *Moses* and *Anna*. And therefore the willing*  
*and zealous soldier, which inwardly speaketh (as he marcheth)*  
*in his spirit to God, in humilitie and faith, though he pronounce*  
*no word, nor vttereth voyce, his prayer is heard already: for*  
*God is neare vnto him that is true of heart, that is, of a pure and*

*When we have  
comfort by  
prayer we must  
be thankfull.*

*The meaning  
of continuall  
prayer.*

*A soldier whē  
he hath time  
must bē  
meane to in-  
crease his  
zeale.*

*Soldiers after  
Victorie must  
be thankfull.  
Psal. 116. 13.*

regenerate spirit, for he is present euer in his bofom, & knoweth his wantes before he speake, and graunteth his desires before he aske. And therefore when hee feeleth himselfe reliued in his wantes, comforted in his grieses, & preserv'd from his dangers: let him haue his heart ready prepared to be thankefull, and let his thankfulness appeare, by outward as well as inward, and by inward as outward action of obedience, in reformation of his sinfull life, in holines, and continuall prayer, because he standeth hourly in neede of newe blessings, and newe confortes, and newe assistance at the handes of God. For as long as we liue, so long we lacke the helpe of the highest, and so long lacke we the helpe of prayer, to obtaine continuall supply of all our necessitie's; which as they be infinite, so our prayers must haue no end: not that wee should say many *pater-nosters* vpon accompt, or other good and gracious wordes by obseruation of number or time; but that every occasion should bee answered with fitte motions of the spirit, as they administer severall dangers vnto our soules or bodies. And therefore in all places, & at all times, marching, standing, fighting, retiting, walking, and in all other exercises of the bodie, the minde may be busie in meditation & prayer, euен in it selfe, which shall bee so much the more comforted, as it is assured, that his thoughtes be pure and vndefiled, tending onely to the heauens, and desiring heavenly thinges, which haue promise of all other outward and earthly blessings: And withall it is a most necessary thing for a soldier when hee hath his intermission, and desisteth from the exercises of warre, to apply himselfe to some meanes to stirre vp his zeale, as to heare or reade the word of God. And as this singular inward exercise availeth much to the preservation and comfort of every private man, so if all would thus priuately conferre with God, there should be a most happy armie, and invincible host, which would become so powerfull and victorious, as it shoulde haue iust cause to become forward also in giuing of thanks after their happie successe. Wherein they must in no case be scene slacke, carelesse or negligent. But with *David*, they must take the cup of saluation and thanksgiving into their handes, and prayse God with their heartes, acknowledging their deliueraunce to be onely

onely of him. For as by their prayers they cryed for his helpe, so by victorie they are bound as by a former vow, to prayse him and to say with Melchisedeck : *Blessed bee the most high God, whiche hath given our enemies into our hands. Sing unto the Lord (with Moses) for he hath triumphed gloriously, we have had he that rode upon him, which have ouerthrown. The Lorde is our strength and prayse and is become our salvation. The Lorde is a man of warre, his name is Ichouah.* Sing also with Deborah and Barak, take not disdaine to looke into the actes of olde, and imitate the godly im Praising of God. For, to receive his blessings and be vntankefull, is odious vnto him. Ingratitude is condemned among vs men, as a fault not to be forgotten: but farre more offensive to God, who looketh narrowly euery into the secret thoughtes of such as receive the frutes of his mercie, especially such as obtaine by him victorie in the fielde against their aduersaries. And, if he find them listed vp with vaine glorie, and to attribute their successe vnto themselves, either in regard of their power, multitude, valour, policies or military stratagimes, hee forthwith becommeth their enemie, & diminisheth their number, weakneth their power, besoteth their deuises, and maketh their policies of none effect. And so in steede of a second conquest against the enemie, he suffereth them to be foiled of them which they feare not. This is the sequelle of ingratitude to God, who will haue all the glorie as the chiefe worker, & giueth vnto man the glory of faithfull soldiers, which is more honorable then any humane praise can expresse. So that it appeareth that it sufficeth not him to haue the bare name, as in our conference, to be said to haue fought for vs: but we must expresse our thankes by a greater loue in our heartes to his sacred word, and by our renewed obedience toward him, wherein wee must cast off all occasions to offend his Maiestie, endeavouring by all godly meanes to become so vniited vnto his fauour, as hee may continue the same his assistance for euermore towardes vs, for his blessed Sonnes sake our euerlasting redeemer.

*Gen. 14.20.  
Exod. 15.1.2.  
The manner of  
the expresse  
thankfulnes of  
the godly fa  
thers.*

*Jude 5.1.2.  
Ingratitude  
odious to God  
and men.*

*We must not  
attribute good  
successe to our  
selues but to  
God, lest he  
become our  
enemie.  
The sequell of  
Ingratitude.*

*What true  
thankfulnesse.*

A plaine and forcible moigne to stirre vp such as tarrie at home, as well as they that are addressed to the warres, to reforme their liues, and to serue the living God, not onely in regard of their owne safetie at home, but also of their bretheren abroad: most necessarie for all men to reade and consider.

*We ought to serue God at home in their behalfe that are in the wars* I hath been spoken in all the former part of this treatise, vnto militarie men, stirring them vp to vertue and religion in their proceedings in the warres. And now it is fit that such as remaine at home, should be put also in remembrance how requisite a thing it is for them to serue the Lord in feare, and to keepe themselues vnspotted in their waies. And that we should consider what dutie is required at our hands towards God: not onely in regard of our owne safetie at home, but of theirs also which are in the warres in our behalf. Without whom our wealth is threatened to be turned into want, & our peace and plentie into the dismall broyles of wofull warres, whose dreadfull noyse is the messenger of Gods irefull indignation, inkindled against the disobedient, and whereby he hath euer shewed him selfe a triumphante conquerour ouer all his proud aduersaries. Not onely ouer Turks, Pagans, Heathen, and all other Antichristian infidels: but ouer such as professe his name with their lips, and prophane him with their hearts and deedes. Such as haue had the true vse of religion offered them, by the right knowledge of his crucified Christ, and yet haue denied the power of his crosse by the loosenes of their liues; they especially are most deeply threatned with the rod of Gods reuenging furie. A matter not lightly to be passed ouer of vs English Christians, who haue so long and so largely taſſed the sweete bountie of his fauour in the free vſe of his sacred word: which is the pledge of our ſaluation in Christ, the fauour of life vnto life, if we heartily imbrace it, and truly practise the ſubſtance of it. But vnto the wicked, to ſuch as heare it, and hate to be reformed by it, it is the fauour of death vnto death. So that it appealeth to be the meere touch ſtone of euery mans ſtanding or falling, of their election or reprobation. But for as much as in the lat-

*Who are especially threatned by this wayſe of warre.*

*The word of God the touch ſtone of ſaluation.*

ter times, Christ foresaw that many should fall away and depart from the faith, that loue should be cold among men, and that the fruities of this diuine blessing of God should bee very thinne, and wickednesse to grow ripe and full of force; he proclaimed that these were the tokens that the end should be thē neere. By which meanes, and for which things sake, another most notable signe should foregoe this generall consummation of al earthly things, namely, the *rumors of warres*. For as sinne followeth securitie: so warres and other iudgements of God followe sinne. But it may be sayd, that not only the rumors of warres, but warre it selfe hath been in all ages. And therefore these new rumors are the lesse to be feared, for they are but the fruities of ambition and enuie, which haue been from the beginning: and not to be held so precise an argument that our generall account is neere. Were not al the former Monarchies established, and brought againe to naught by warres? Haue not all nations of the earth both heard the noyse and felt the blowes of warres? why then should wee thinke this time, and this noyse more like to argue an end than the former?

If wee rightly conceive the meaning of Christ, in foretelling that *The Answer.*  
rumors of warres should goe before the dreadfull day of his second comming: wee may holde that this is the time above all the *This is the time  
foresold of the  
rumors of warres.*  
self past, because it commeth neerest the end, in the declining estate of the world, though there were bitter persecutions by the sword in the primitiue time of the Gospell, when Christ and his word began to be imbraced by the good, and repugned by the wicked. According to his owne words, that he *came not to bring Warres about  
peace, but the sword.* Contentions began immediatly after his *the mysterie of  
Christs death.* promised and did send, reueiled the trueth to many, & the Church increased, notwithstanding the sharpe encounters of the carnall minded; but the brute and rumors of warres were not so generall as now they are. We see all *Europe* and other parts of the world, diuided within themselues, one kingdome against another: nation listeth vp the sword against nation, and all for Christ or against Christ: not that the comforter, the spirit of Christ, which *these daies are  
teacheth the trueth, and discovereth falsehood, should be held the either for, or a-  
cause of these diuisions, being pure, holie and yndefiled; or that gainst Christ.*

true Christians stirre vp os Iong for warre, which is of it selfe impure, and more and more pollinct by mans corruptions : but the great Antichrist Sathan boylng in continual hatred against the child of the woman, hath heretofore, and now especially dooth vomit out his poyson and furie into the hearts of his great ministers, to y end that they may powre out flouds of bloody broyles against such as professe Christ truly, and maintaine his truth constantly, and follow it faithfully, who are the poore offended, and the Antichrists and their adherents the offending partie. Who yet as the woolfe challengeth the Lambe: so they and theirs seeke quarrell against Christ and his Church, whose harmles and innocent members, are by their tyrants numbred alreadie to the slaughter, their liues reckoned alreadie among the dead, & their soules accounted among the wicked. And this is a vniuersall terror sent abroad into the eares of all, by the rumors of these threatened warres, which in their conceits tend to the meere extirpation of all true Christians and Christian religion, that the prince of darknesse might rule his kingdome soly and alone in carnall securitie, without resistance of any true member of Christ. And by how much the more he prevaileth: so much the more the trueth sustaineth iniurie, and true religion is neglected: and by so much the more may we assure vs, that this is the time foretold of the rumors of warres foregoing the end of all flesh. Which time shall be the sooner accoplished for the elects sake, who may through terror or subtilitie be also seduced, and wonne from the trueth: as we see daily dangerous relapses in many, by the enchantments of Antichrists ministers, a moit wicked and mercitless people, who yet iustifie themselves to bee Saints, being indeede diuels in the flesh, roring out this terrible noyse of mortall warre against the Lord, and his. Whose furie, malice and arrogancie, the God of hostes and armies, high and invincible Jehovah, our God al sufficient and louing in Iesus Christ, hath not onely willed vs to resist, but hath affoorded vs meanes to defend our selues, in his feare; and to stand vpon our guard in his crucified sonne: who as he is a partie in the dishonor done vnto his Church, whereof he is the head; so he will be a partie with vs in our defence, if wee behauie our selues as his reformed children. Wee ought therefore to doe nothing,

*The offended  
and offending  
parties in these  
warres.*

*The cause why  
the duell and  
his ministers  
for kingdomes  
together by the  
earns.*

*Iustitaries, &c.  
vnto the flesh.*

*Christ a partie  
with his perse-  
cuted Church.*

nothing, nor vndertake anything without him, whose wil is war-  
ranted by his word. And as wee are in him allowed to vse men  
and munition, and other militarie necessaries abroad, for our sa-  
fetie at home : so wee are commanded to setue the living God in  
their behalves, that he will blesse them, and vs in them, consid-  
ering it is our sinnes and theirs, that haue raised vp this vnpleasant  
noyse of warre; and stirred vp that proud people to thunder out  
their vaine furie: How soever wee may seeine to fater the cause  
vpon other reasons, as vpon the ill disposition of the aduersarie,  
his ambition and malice ; which though they also appeare mani-  
fest, we must yet acknowledge and conclude that our sinnes haue  
inkindled their fierce furie to flame out against vs, either in the  
mercye, or judgement of God ; either to rouze vs out of our secu-  
ritie to seeke the Lord in repenteance, or to make vs partakers of  
his wrath, by the destroying sword of this cruel people. Whom  
as we need not to feare, if we feare and reuerence the Lord, were  
each of them as *Goliab* in strength, or as *Architophel* in policie :  
So if wee liue after our owne lusts, and flatter out selues in our  
sinnes, they may preuaile, were they but gnats, and wee all as va-  
lliant as *Hercules*, and strong as *Sampson*. And therefore the Lord  
open our eyes, that wee may see the causes of these clangers: for  
surely if we dule search, we shall finde the same to be euē in our  
selues, in our Cities and in the Countrie, in our Courts and in our  
Cloysters, in our hands and in our hearts, in every man aswell  
mighty as meane. And as euery man hath a share in the cause of  
this vnsauourie noyse of warre : so are wee all like to be partakers  
of the dangers, without true humiliation and heartie reformation  
of our corrupt liues. For if falsehood, deceit, lying, swearing, blas-  
phemie, envie, dissimulate loue, flatterie, Adulterie, drunkennes,  
cruelties, iniustice, neglect of the true practise of religion : and a-  
bove all, if pride and covetousnesse, the two infernall strumpets  
and bawds of all other mischiefes and impieties, bee found fruit-  
full amongst vs, and to passe currant without punishment, wee  
haue cause to feare: for the least of these former euils, hath heretofore  
brought not onely whole families, but great cities, coun-  
tries, and flourishing kingdomes to ruine, and most lamentable  
desolation. All former worldes haue tasted the wrath of God for  
these

*We must pray  
that God will  
blesse our mili-  
tarie meanes.*

*Our sinnes the  
cause of warre.*

*Where we  
must seeke the  
cause of these  
warres.*

*The danger of  
tolerating sins.*

these sinnes, which, when they haue growne hot by vse and toleration, haue inflamed and become imposturate, and at last to ripenes and ruptures: and consequently haue yeelded so loathsome a slink, as the true comforting spirit hath abhorred to lodge neere the same; so that there hath followed deserued confusion. God forbid therefore that we should bee thus infected: for then can we not be sure of our safety at home, nor of our forces abroad, who cannot but prosper the worse for our wickednesse. It may be thought these euils are not great amongst vs, because wee little consider them: they lye not heauie vpon vs (as it seemeth) because wee so little feele them. But there bee some sicknesses, the more dangerous they be, the lesse sensible they appeare to the patient. And as that patient prepareth least to dye, because he little suspecteth death, and yet dyeth suddenly: So a secure king doine little regarding vengeance threatened, may be soonest snared in it owne sinne, and soonest confounded in it owne vanitie. And therefore we that are English Chritians ought carefully to consider, that as a bodie seeming lustie and strong may be suddenly bewrapped in mortal diseases, without carefull obseruation of a salutarie diet: so a state may be changed, that standeth, in conceit, without danger, if it be not guided by vertue and practise of Chritian religio. It is in it selfe a dangerous thing for a man to looke into the sinne of another, and to regard his owne little or nothing at all. If we should gaze vpon the infirmities of our aduersaries, admiring their grosse corruptions, and in the meane time wallowe with pleasure in our owne daungers, our condemnation (wee having eyes to see) should be more iust then theirs, whom we hold blind. We haue the light, let vs make vse of the light, and shew it by walking vprightly: for if wee goe astray in the cleere shining of knowledge, we shall be lesse excusable then they that wander in the night of ignorance. It is not for nought that the noyse and rumors of warres are in our eares: for if they forerunne not destruction, yet we must confess what Christ affirmeth them to be *the beginning of sorowes.* And as the lightning commeth before the thunder, and a clowde before the storme: so the noyse before the effects of warre. The wise seaman prouideth against the tempest not yet come, to escape the daunger comming. So let vs by

*How we ought  
to shew we  
have the light.*

*Warres the be-  
ginning of sor-  
owes.  
25.111b.24.3.*

our

our repentance, appease the God that raiseth this shadow before the substance of greater perill fall vpon vs. God speaketh daily vnto vs by his word, to tell vs, that *the people that sinne shall aby.* Let vs reply by our workes, that we be sorie for the sinnes which haue stirred him vp to threaten vs: that he finding vs a reformed nation, a people in whose lippes may be found wisdome, and in whose hearts he may see righteouinesse and faith, whose proceedings may sauour of his feare and due reverence at home; may alter his purpose, and blesse vs and our forces: for armour and men of strength preuaile little abroad, vntesse there be both godly counsell and fauill prayer at home. And therefore as our share is in their perils that follow the wa:res, for our defence: so let vs serue the living God for them, that he will be their defence for vs. It is no argument that wee are safe at home, because our forces are strong abroad: but if they feare him in the field, and wee serue him truly at home, if wee carrie inviolable hearts and vndeſiled hands, our state is irremoueable: for God shall be both a rocke of defence for vs, and a ſword of offence vnto the proude that rise vp againſt vs. But if we leauē off to do good, if we neglect godlines, and imbrace vanitie, our ſtaffe is broken, and our ſtrength departed from vs, yea when wee thinke wee stand vpon a ſure ground. For God is ielous of our obedience, as also he is powerfull, he can doe what he will, he is absolute and not partiall in his proceedings, and being moued to anger, who is able to abide his furie? He is not ſatisfied with the bloud of ſome of his enemies, he threatneth all, and ſpareth none abroad or at home, but ſuch as feare him, repente their ſinnes, and walke in his waies. And he reputeth none more deadly enemies vnto his maiestie, then they that haue tasted the ſweetnes of his word, the comforts of his perſeruation and protection, and the multitude of his blessings, and yet negle&t him in his due ſervice, diſobey his will, walke after their owne luſts, and ſtand vpon their guard without him: as if they were Lords of their owne and could by themſelues and of themſelues, defende themſelues and theirs. It diſpleaseth him deeply when mens confidence in him decaieſt, or when men preſume on him without testimonie of obedience to him by godly life, and religious conuerſation. For what is it but to denie him

*Forces alread  
preuaile little,  
without godly  
counſell and  
prayer at home*

*True ſecuritie.*

*Gods eſpeciall  
enemisſe.*

*A deniall of  
God to trust in  
our selues.*

to bee God, when man trusteth in his owne wisedome, strength, or policie? things of themselues good, profitable, and necessarie, and yet become vnpromisched vnto them that hold them, as absolute meanes of themselues to defend, preserue, or relieve man. And how doe they argue other thing then trust in these things merely, when seldome or not at all they seeke God to blesse and prosper such meanes vnto them? Such as sit at home may not thinke it enough to number their forces abroad, and according to the strength and weakenes, multitude or paucitie of them, to measure their hope or feare of successie: for so they shall shewe themselues either to presume or to despayre (two forbidden extremes) for were our forces abroad in our owne conceits invincible, and our countrie at home by nature and scituacion most strong; we haue no assurance thereby of securitie, without God: more then had the people of Idumea a prouince of Canaan, who putting their trust in the strength of their countrie, being rockie and vnapt to be inuaded, were threatned by the king of kings, to be subdued, cast downe and confounded for their disobedience.

*Idumea.  
Iero 49.7.10.16*

*There can be  
no hope to the  
wicked.*

There is no safetie to the wicked, whose hope is in carnall strenght, though they can say with their lippes, *The Lord is our strength.* For as they haue no loue to him whom they grieve by their sins: so is their offended God farre from them in the time of their greatest neede: yea, though they cry out, *The mercie of God is ouer all his workes*, and make it therefore an argument it is with them who are also the worke of his hands. But herein consisteth their presumption, for that, though all creatures may say they are the worke of God by creation, the disobedient man may least bragge of it. And therefore they that testifie not by godlines, faith, and the practise of religion, that they bee the worke of God in Christ, by spirituall regeneration, they shall be found bastards, children of darknes, and infernall degeneration: who being led by vanitie to an vncertayne hope, haue no further assurance of Gods defence, then such as measure every issue by good or euill fortune, the blind god of wicked men. But as wee are professed Christians, so our hope ought onely to be in the power of the God al sufficient in Christ, in whom we may assure our selues (if we be fruitfull Christians) that the God of hostis is with our armies

*The disobedient  
cannot well  
bragge that he  
is the worke of  
God.*

*Fortune the  
blind god of the  
wicked.*

mies abroad, and with vs at home: and he will give them, and vs by them, most wished successe, as hee hath alreadie and many waies done. But where is our thankfulnes? As we looke to be alwaies partakers of his power and prouidence, of his mercie and protection: as wee hope happie issue of our enterprises; so we must shew our gratitude for his former benefits, by our conformed liues, and by daily prayers both abroad and at home. For if the Lord regarde not the strength of an horse, it followeth he hath no pleasure in the force of flesh and bloud. But his delight is in them that feare him, and walke according to his commandements; faith preuaileth most with God, being fruitful and lively. As for armour or armies, they neither preuaile agaist him nor without him. But that part wherewith he is a partie, preuaileth alwaies: for he blesseth their counsels, how and when to proceed: he strengtheneth their hearts, and teacheth their fingers the faculties of warre. And therefore when wee speake of a multitude of men, whether of our owne, or of the aduersaries, wee speake but as of a huge heape of grasse, of many bubbles of water, of many withering weedes of the earth. But when we speake of men fearing God, when we speake of the fauifull, and of men truly religious, wee speake of diuine strength: for the Lord is with them, the God of hoasts fighthe for them, and by them: who then can resist them? But he that hath millions of men, and trusteth in them, as in a prophane and faithles multitude, is in the same accursed, because he maketh flesh his arme, as *Goliath* did, who putting his trust in his huge masse of arrogant dust, fauifull *Daniel* tumbled him to the earth as a handfull of dung, in the name of the Lord of hoasts: whom wee are also to hold our onely strength. And that we trulie doe it indeede, we must bring foorth the fruites of obedience to his will, to testifie the same: which is shewed in loue to himselfe aboue all men, and in him one towards another. Besides which there is no true token that we are the people, for whom the Lord hath promised his protection abroad or at home. The badge of that religion which is trulie of Christ, is to shew it in loue: for it is a thing so pure and holie, as it doth no euill at all to his neighbour. Wherefore *love is the very fulfilling of the law*. But if ye bite and devoure one another (sayth the Apostle) ye shall be consumed

*We must shew  
gratitude for  
former benefits.*

*God's delight is  
in them that  
fear him.*

*A multitude of  
men what they  
are of them-  
selves.*

*Men fearing  
God.*

*Goliath.*

*The badge of  
true religion.  
Matth. 32 39.  
Rom. 13 10.  
Galat. 5 14 15.*

*Eph. 3. 7.**Phil. 1. 9. 10. 11.**Lxx.**1. Thes. 3. 12. 13.**The effects of  
love.**Deut. 17. 20.**Mich. 3. 11.**God seeth all  
things.**A man is not  
iustified before  
God by out-  
ward things  
only.*

one of another. The effects of this loue are infinite, whose diuine & sacred properties are discovered in many places of the word of God at large. Saint Paul wisheth increase of this pretious vertue to the faithfull, because Christ may dwell in their hearts by faith: which he cannot doe vntesse they be rooted and grounded in loue. And this I pray (sayth he) that your loue may abound yet more and more in knowledge, and in all iudgement: that ye may discerne things that differ one from another: that ye may bee pure and without offence vntill the day of Christ, filled with the frutes of righteousnesse, which are by Iesus Christ unto the praise and glorie of God. And againe, The Lord increase you, and make you abundant in loue one towards another, that your hearts be stably and unblameable in holines before God our father at the comming of our Lord Iesus Christ with all his Saints. So necessarie is this most singular gift of loue, that the Apostle seemeth to labour it aboue all things, as the meane to bring men to absolute perfectio, in dutie towards God and their brethren. And indeed it draweth with it all other diuine vertues, and excludeth all carnall affectio, making men to liue according to y<sup>e</sup> rule of the spirit: Magistrates to gouerne, and giue sentence in matters of controuersie, without rewards: Priests to teach without lucre: Prophets to prophesie without monie: Judges to judge rightly, and all to imbrace Christian religion. If this sweete concording harmonie bee amongst vs, wee are assuredly the Lords, and the Lord is ours, and with vs at home, and with our forces abroad. But we must not flatter our selues with the outward shew of these diuine things, it will little aduantage vs: for our soules lye manifest before the highest, and he seeth all mens doings, not onely as they are done, but as they be intended: he surueieth every mans secret chamber, and what is done therein: he searcheth the hearts and raines: he recordeth with vs, or against all our actions, bee they never so conerly and closely done. The counsell of the heart cannot bee so secret, nor the hand so close, but he seeth the desires of the one, and the defilings of the other. And though a man may seeme by his outward and open conuersation before men to bee holie, it iustifieth him not before God, vntesse he be pure within. And therefore in this case euery soule is to examine himselfe, and purge the dregges of such

such corruptions, as may seeme to hinder his iustification before God in Christ : that is, hee must reforme his waies, and bee warie in his walking, that all things may answere diuine dutie towards God, to feare to doe euil, and to couet to doe good. And when he hath done his best, he must say his workes are vnproufitable. And that if any bee a sinner he is a greater, if any haue deserved to be punished, he hath deserved it: and to thinke worse of himselfe then of another, and to thinke hee never commeth neare enough to God in holie conuersation. So shall hee proceede daily from knowledge to knowledge, from faith to faith, frō prayer to praise God: and never be idle from doing the will of God, allowing all things expedient and profitable that may please God, be it warre or peace, life or death. And to hold all other things base, vile and hurtfull, that haue only the words of the world, and not the word of the Lord to warrant it. Yea, though a man thinke himselfe in the right way, and finde no stop or let, but all his desires are plauisble to flesh and bloud, sauoured of the world & worldly minds, it is good to make triall how he standeth, by conferring his life by Gods lawes, and his will with Gods word, and his workes by Gods will, and his safetie by Gods assurance, and his daungers by Gods threats. For the light of the diuine spirit of God, discouereth euery darknes, and his trueth bewrayeth euery falsehood. And therefore we cannot stand vpon a good intent, haue we neuer so good allowance of fleshly policie. But if wee bee studious in his lawes, if wee desire to know his will, and pray for his direction, we shall neuer faile in our proceedings. The most doubtful things shall be made plaine vnto vs, the darkest shall be manifested, and the best rightly performed. They that are farthest from safetie may indeede dreame of securitie, building their hope vpon carnall meanes, which many times are blemished before the face of God, by their owne grosse impieties, and so a curse rather then a blessing may follow them. Such were the vainly hoping Israelites : to whom Esay cried out, saying, Hearke: be wroth of the Lord Esay.28.14.15. ye scornefull, because ye haue sayd, wee haue made a conenant with death, and are at agreement with hell, saying, though a scourge runne ouer and passe through, it shall not come at vs: for wee haue made falsehaod our refuge, and are hid under vanitie. This

*Every man  
must cast him-  
selfe downe in  
his swre con-  
ceit.*

*How a man  
must examine  
how he standeth.*

*Such as are far-  
from safetie  
may seeme se-  
cure.*

was the resolution of a secure people, that put their confidence in flesh, & forgat the living Lord of hosts. This people speake not thus vainely with their tongues, but testified the corruption of their hearts by their deeds, that argued no lesse: & the spirit of God found out their dissimulation, and proclaimed their inaduenesse to posterities to their perpetuall ignominie, for our learning that now liue. But woe unto the people that bee in such a case, for while they carke and studie too much on vaine thinges and rocke themselves asleepe with *peace, peace,* they forget God their strenght, and so discouer their heartes, wherein they likewise say, *we neede not to feare though the scourge come.* Every man hath a conceit of his owne estate, and howe he standeth, either fearing or presuming or resting carelesse what becommeth of these rumors of warres. And he that is the Lordes, and commeth neerest to true obedience, hee, in his owne eyes see-meth most vnworthie of the fauour and protection of God: & yet not so, but his feare is a feare to offend, mixed with faith to be defended, not by his owne power or merites, but by the free fauour of God in Christ. And the most wicked seeme to bee at a league with death, presuming that God seeth not their sinnes, and therefore they are carelesse of Gods iudgements threatened, couering themselves with vanitie as with a helmet, & flatter themselves in their iniquities, as though it behoued them not to remember their owne dangers at home, nor the perilles of such as are in their behalfe in the warres. If any such bee amongst vs English christians ( as the purest wheate hath some chaffe: ) let them looke about them, for they are neare the period of their prosperitie: *For their couenant with death shall bee disanulled, and their agreement with hell shall not stand, & when a scourge shall come, then shall they be confounded by it.* They that sinne without feeling or feare, and yet say, *peace, peace,* are but in a dreame, for when the Lord in his furie shall awaken the, they shal stand dumbe for the horror before their eyes. The wisdom of these wise men shall perish, and their hope shall turne to trembling and despaire: for the sinners in Sion shall be afraid, and feare shall come vpon the hypocrites? and who may assure himselfe of safetie? who shall bee able to abide the devouring fire,

*Every man  
hath a conceit  
how he stan-  
deth.*

*The state of  
the wicked.*

*Eze 28.12.*

fire, the day of Gods vengeance? even he that walketh uprightly, & speaketh righteous thinges, refusing the gaine that com-  
meth by oppression, that shaketh gifte from his fingers, that de- Who shall stand in the  
fireth not to heare of bloud, that shutteth his eyes from seeing euill: he shall dwell vnder the protection of the highest, his de- fire of tryall.  
fence shall be the mountaine of rocks: bread shal be giuen him, and his water shall be sure. They that feare God and walke in the pathes of the most High, they onely shall be safe in the time of triall. There is no other foundation of our hope to be secure at home, nor promise that our forces shall prosper abroad, but onely our lute trust in the God of hostes, whom we must also serue in feare all our daies, to whom we must pray for our selues and them, in faith; that they may prosper in the warres: for we shall bee partakers of their successe, bee it good or euill. And were they never so strong in power, never so godly in their proceedinges never so faithfull & religious in the warres, our sinnes may yet hinder them, & our iniquities turne away Gods favour from them, and we may make a just cause to succeede ill, by our vngodly liues. The Lord is icalous of his glorie, he will haue all to serue him abroad and at home: and, though the naturall im-  
perfections, which wil perforce remain in flesh & bloud, cannot be so remoued or mortified, but that they willo some time breake forth to the blemish of the best men: we must not make it an ar-  
gument, that though we sinne, we are yet safe. But rather ende- What sinne  
our so much the more to weaken sinne in every of vs, and to may doe.  
quicken our soules by continuall meditation of God and good things. Making our members rather instrumentes of the glorie of God, then permitting them to be defiled with licentious va-  
nities. And howsoever vnapt we find our naturall inclinations to this diuine striuing against sinne, we must struggle mansfully to subdue the euill and to support good thinges in vs, to hate the one with a perfect hatred, and to imbrace the other with a sin-  
cere loue. So shall we find a most glorious change in our minds, and a comfort to our soules, for who so coveteth to doe righte-  
ously, shal haue spirituall helpe to accomplish their desires. And, though the possibiliie be not in flesh and bloud to live godly, to knowe rightly, and to pray faithfully, the promised comforter The diuine  
comforter hel-  
pes them that are willing to doe good.  
shall

shall effect these diuine thinges in vs, and by vs, if our affecti-  
ons raung not after vaine thinges. The Lord is riott true in all  
his wordes, and performeth instilly all his promises. And it is hee  
that willeth vs to aske, and he will givē, to seeke and we shall find,  
to knocke and it shall be opened vnto vs. The faſtfull therefore  
obſetue thiſtightly, & obtaſe it truly: but the faſhleſſe aske  
and receiue not, ſeeke and find not, and knocke and enter not;

*To pray rightly  
peculiar to the  
good.*

because they aske and ſeeke and knocke amiffe. It is the pecu-  
liar worke of the faſtfull, and proper onely to true Christians,  
to doe theſe thinges with proſite. Prophane men in deede may  
uſe the wordes of prayer, but it is a usurpation of the worke, &  
a fruitleſſe labor of the lippes, for without a feeling conſent and  
feruent aefire of the heart, prayer is no prayer. For as men may  
propheticie in the name of God, and yet be ſtrangers to God, so  
they may pray to God and not be heard, for God approoueth  
them not to be the children of faſtfull Abraham that can one-  
ly say Abraham is their father, but ſuch as bring forth the fruits  
of Abrahams faith. He holdeth not them to be true Christians  
that can ſay Lord Lord or Christ Christ, but they that doe the  
will of God, and take hold of the merites of Christ, by a wor-  
king faith. It is not the talking of diuine thinges, nor boaſting  
that wee haue the Gofpell, that can defende vs, nor the ſincere  
preaching of the word and attentive hearing of it, that can pre-  
ſerue vs, but the truce practiſe of it in the faith of Christ Jesus  
onely, that auaileth vs. Happie is the nation that hath theſe di-  
uine blessings, but much more happie that bringeth forth the  
fruits of them. The people of Samaria and other provinces of  
the ten tribes, did heare Elias & Elzias, Oſeas & Amias prea-  
ching moſt diuinely the will of the Lord, and other moſt excep-  
tional men were diligent alſo among them, to ſhewe them the  
iudgements of God. But they were ſo farre from beleauing,  
that in ſteede of repenteance of their old, they committed new  
ſinnes, and in ſteede of faſtfull obedience, they became inſo-  
lent and careleſſe of the practiſe of pietie, flattering themſelues  
to be able to undergoe whatſoever might happen vnto them:  
ſaying in their heartes, Peace, peace, but there followed warre  
aſterward, firſt by the Syrians, aſter by the Aſſerians, ſo that by  
little

*Is it not the  
walking of, but  
the practiſe of  
religion that  
auaileth vs*

*A careleſſe  
people.*

little and little warre and captiuicie brought them to naught.

Stately *Jerusalem* was often forwarne d by diuine *lurency* the *Prophet*; and *Ioachim* and *Zedekias* her kings were by him

put in minde of the peoples securitie, disobedience, and sinnes:

but they seemed not to feare, though hee tolde them plainly

the *Chaldees* should ouerthrow the Citie. The Apostles and

*Christ Jesus* himselfe preached most instantly in *Jerusalem* to

draw the people to repentance: but as it prevayled not, so it

preserued them not from the *Romans*. The sacred word affor-

deth many notable examples for our learning that we by other  
*The punishments of former nations*

*mens harmes* might become more reformed and watchful,

more humble and zealous, more faithfull and religious: and

that we should appease the wrath of God, with our vnseyned *warning and forewarning*.

Though perchaunce, some amongst vs may thinke (and so the *A deceiving dreame*)

fruities of their liestestifie) that Gods displeasure is not so in-

censed against vs, but that the ordinary course of their liues,

and their superficiall seruing of God, may retaine the fauour of

God wel enough, and stay his anger: This is a dāgerous fancie,

a deceiuing dreame. For a father threatneth not his sonne when

he doth wel: and God never infecteth the aire with pestilence,

nor maketh a land fruiteles by barrennesse, nor threatneth a na-

tion by the rumors of warre, but there is great cause that mo-

ueth him: sinne prouoketh him to pronounce punishment or

judgement. And therefore we cannot say, *if sh we are safe, when*

*we yet sinne without sorrow, and submit not our selues more* *One plague fol-*

*loweth another*

seriously to serue the Lord. It is a common thing to say among

our selues, one crosse followeth another: so one plague or pu-

nishment of God followeth another: not long since we had

the pestilence, now famine: and warre is reported to be like to

follow. And are all these for naught? Surely, *unles we repent we*

*shall likewise perish*. But where and whence should repentance

begin? That of *Niniue* began at the King, who commaunded *Niniue*.

his Nobles, Citizens, Artificers, men and women, children and

babes, yea the beastes of the fielde were constrainyd to shew

some token of the repentance of this Citie. It is a blessed

thing to see superiours to begin a godly action, whether it be

by reformation of general euils, or restauration of any vertuous and godly thing: for their examples to the inferiour arc as strong cordes to draw them to the like, be it good or bad. If they be scene humble before the Lord, reformed in their affections, and forward in the true and lively seruice of God; they may see how it wil worke in the lower sort, who without constraint will become true conuertes vnto the Lord, if not, the sworde of the Magistrate is not for naught. And sith a generall humiliatiōn is required of the Lorde at the hands of all men, let all men seeke the Lord in feare, & come before him in reverence; and let vs all testifie in our hearts through faith, that wee take these gentle admonitions, as sufficient motiues to stire vs vp to repentence, that God may repent him of the euils intended against vs: and that he will deliuer vs frō these imminent perils which (as a myghtie tempest) roare a farre off before they come vpon vs.

Many notable arguments of the loue of God towards vs might be made: If we could argue the like loue in vs towards him, we then might say, *we are truly secure*; and more safe vnder his protection, then in a defenced citie. He hath given vs the vse of his most blessed and comfortable word, he hath afforded vs long and wished peace, great plentie, and many other high blessings, especially the most sacred mysteries of christian religion, the Sacraments of *Baptisme* and *the Lords Supper*: and yet all these things can profit vs no more, without loue and obediēce, faith, repentence and prayer, then the Sacraments of olde did *Israel*, who were all Baptized vnder the same cloude, and did eate with vs the same spirituall meate, and did drinke the same spirituall drinke: yet because of their stiffneckednes and rebellions, they were slaine in the wildernes.

Such is the force of disobedience, that it polluteth even the most sacred things, and prophaneth the most holy, making a separation betwene the God of heauen and the abusers of his blessings. In so much as no assurance remaineth of safetie of our selues at home, or of our armies abroad, vnlesse wee be holy as our profession is holy, vnlesse we be truely zealous as our profession is truely pure. The tabernacle of the Lordes couenant, and the

*All men ought  
to humble  
themselves.*

*There be many  
arguments of  
the loue of God  
towards vs.*

*The vse of the  
sacraments  
profit vs no-  
thing without  
repentence.*

*Disobedience  
pollutes the  
most sacred  
things.*

*S. L.*

*the*

the kingdom of Israel from the prophane Philistins : no more can a holy profession without holy fruites, make any citie or kingdome truely secure. There was not a more holy Temple then that of Jerusalem, but it was prophaned by the iniquities of the people, that would not be reformed by the louing admonitions of the Lord, who cryed vnto them by his Prophet; *A-*

*mend your wayes and your counselfes, and I will dwell with you in* *Ter.6.*

*this place, trust not in lying wordes, saying, here is the Temple of*

*the Lorde, the temple of the Lorde, the temple of the Lorde.* But

were these lying wordes, to say that the temple of Jerusalem

was the Temple of the Lord? So the Prophet affirmeth, for in-

deed they had made that temple of God a denne of theues. So

they that say, *The religion of Christ, the religion of Christ :* and

yet rest fruitlesse Christians, doe but dissemble before the Lord *God seeth all men what*

*they be.* who measureth and fadometh evry conscience, & layeth open

the heart of evry hypocrite. And therefore (as saith the Pro-

phet) *Rather judge right betweene a man and his neighbour, op-*

*What God re-*

*quireth of us.*

*presser not the stranger, the fatherlesse and the widowe, shad not*

*innocent bloud, cleane not to strange Gods to your owne destruc-*

*tion: then will I let you dwel in this land that I gaue to your fathers.*

Religion indeede begetteth infinite vertues, where there is a

working and a liuely faith, to testifie it to be, as it ought to be,

perfect, and among all the effectes of a liuely faith, none is more

profitable then prayer: for that it pierceth the clouds, & hath the

*Prayer.*

grace to haue accessse vnto the high Maiestie of God, through

the meanes and mediation of Christ: & it effecteth great things

with God, so it bee truely sent, either in the behalfe of the pe-

tioner himselfe, or any other, to Gods glorie, which in all our

doinges ought especially to be regarded. And therefore is *in-*

*tercession* an especiall worke, and a sacrifice acceptable to God

in the behalfe of our brethren in the warres.

*Intercession in  
the behalfe of  
our brethren  
in the warres.*

And *deprecation* against the good successse of our aduersaries,

is also necessarie: wherein yet wee ought to bring a charitable

zeale, least we exceeding the bounds of Christian affection, break

into that which may offend the high God: who, as he is most

wise, louing, and full of compassion (and yet iust as he is wise,) so

we ought to referre all vengeance and iudgement in our prayers

*Deprecation  
against our e-  
nemis, and  
what is requi-  
red therin.*

We must not  
aske vengeance  
against our e-  
nemis, but as  
God will.  
Luc. 9.54.

God sometime  
denieth the re-  
quests of his  
dearest childre.

Patience.

to him, and to yeeld our wils to his will. For when we absolutely require vengeance of God to destroy our aduersaries, without reference of our wils to his wisedome; we seeme to seeke the spoile of them after our owne lusts and malice: and in crauing God to execute our malice, wee goe about to make him partaker of that forbidden passion of our corrupt affections: for in asking vengeance without condition, wee know not what we aske; and so is our request turned into sinne. This made Christ himselfe to reproue his Apostles *James* and *John*, when they would haue praied that fire might haue consumed a citie in *Samaria*, as *Elijah* did to the Captaines. God knoweth the meanes how, and the time whē to do all things: and they that will vrge him absolutely in things which they ought to aske conditionally, shall haue their prayers not only not graunted, but recorded against themselves amongst their grieuous sinnes. But wee haue warrant to pray that our enemies preuaile not against vs, and that we may triumph over them in him, if it be his will, which must be annexed to all our praiers, tending to any externall blessing: for he seeth it fit and profitable for his sometime, to taste of his anger (even by the sword of a cruell people) that will not repent at other his gentle admonitions and corrections. And hee denieth the desires of his deare children, when without knowledge of his will they aske what he knoweth vnfit to graunt them: although it may seeme hard in our conceites not to receiue what wee aske, because hee sayth, *Aske and ye shall receive*. Patience digesteth both the deniall and delay of God in these things, and conuerteth all to our profit: yea, though he touch vs often with his displeased hand, his furie is not perpetuall: he is more readie to repente him of his punishments, then we of our sinnes. But if he see vs disobedient, and hardened in our wickednesse, he then will turne his punishments which are in mercie, into intolerable iudgements in his fierce furie. And therefore he willet vs to incline our hearts vnto knowledge, whereby we may bee able to shape this beauenly exercise of prayer aright, both for the benefits of peace, and against the dangers of warre: he will be sought vnto, called vpon, honored, and intreated to stand on our side, and to fight forvs. For as hee louingly calleth vs synto him when wee bee grieved, in daunger or

heauie

heauie loden: so in the time of warre especially he will bee made  
 a partaker with vs, by our humiliation and prayer, or against vs God will be  
 by our disobedience. He cryeth out against the careles and wic- made a parta-  
ker with vs, or  
els he will be a-  
gainst vs.  
*Ezay. 1.15.*  
*Dim. 21.8.9.*  
 ked, that regard not his loue, nor feare his furie, or are luke warme,  
 or cold in zeale: *I will not heare you* (saith he) *though ye make many prayers, because your hands are full of blood.* He spendeth his  
 labour in vaine, and turneth his prayer into sinne, that prayeth for  
 that in the behalfe of another, which he is not worthie to receive  
 himselfe. They that seeke the Lord must depart from iniquitie:  
 for he heareth not sinners, such as refuse to bee reformed. One  
 mans righteousness cannot defend the iniquitie and transgression  
 of another: But *the land that sinneth against me* (saith the Lord) *Ezek. 14.16.*  
*and goeth on in wickednesse, I will stretch out my hand upon it, and  
 destroy all their provision of bread, and send dearth among them to  
 destroy man and beast in the land.* And though these three men  
 Noah, Daniel and Job were among them, they shoule deliver but  
 their owne soules. And to the end that the godly shoule not bee  
 dismaied among the wicked, he confirmeth his loue towards  
 them by Esay, who saith: *Surely it shall goe well with the just, for  
 they shall eat the frutes of their godly endevours. But woe unto the  
 vngodly, for they shall be rewarded after their workes.* The Lord is  
 found onely of the faithfull, and they onely are safe vnder hisfea- *Ezay. 3.10.11.*  
 thers: *But as for the unfaithfull, their liues are not sure within  
 themselves.* Yet none seeme more secure in their owne conceits,  
 then they who finding all things to goe well with them, and all  
 things to prosper about them, make it an argument that God lou-  
 eth them, and consequently that he will not punish them. But  
 the argument holdeth on the contrary: they that haue all things  
 at their hearts desire, are not the blessedst men: and if they were  
 beloved of God, he would punish them: for whom he louerh te- *Hab. 2.5.*  
 correcheth. Some thinke it enough to talke of God, to heare his Worldings de-  
 word, and to serue him at idle interims, when neither matters of *Why the wic-  
ked think them  
most secure.*  
 pleasure, nor causes of priuate profit moue them not; otherwise  
 God is last in their thoughts. Nothing is lesse in their practise  
 then prayer, nor more seldom in their mouthes then the prayses  
 of God. Faith and the true frutes of religion concurre not with  
 the affections of the carnall man: and therefore he little or neuer

*The rejoicing  
of worldlings  
vaine.*

*Galat. 6.3.4.*

*True rejoicing.*

*The practise of  
the godly.*

*The godly,  
though base in  
the world, are  
accepted with  
God.*

*Who are dea-  
rest with God.*

seeketh God for himselfe, or other men. And yet they can s mile at the worlds fawnings, and rejoyce as one that findeth gold in a dreame : but the Apostle telleth them, that they haue no true cause in themselves to rejoyce. For if any seemeth to himselfe that he is somewhat when he is nothing , he deceiueth himselfe in his imagination. And therefore let every man proue his owne worke, and then shall he haue rejoicing in himselfe onely, and not in another. His ioy shall testifie his peace of conscience in simplicitie and godlie purenes which is within himselfe, and not in fleshlie wisedome and carnall things that are only without, and not properly his. Such as are trulie godly, and rightly zealous, and simplic pure, and vnfeinedly faithfull, are never idle, but still offer themselves by diuine striuings (as it were) vnto the God of hosts, aswell in the behalfe of their brethren in the warres, as of themselves at home. And surely some that are in the eyes of the world very poore, base, and ignominious, such as for their outward glorie seeme vnworthie to haue accessse vnto some men worldly gloriouſ, haue daily recourse vnto the most high and most glorious king of kings, aswel in the behalfe of al their brethren, as of themselves : they seeke not their owne, but the good and prosperitie of other men, as their owne. And as the souldier standeth in the face of the enemie to encounter him with the sword : so they before the throne of Gods high maiestie for mercie and pardon, that his furie and irefull indignation may be changed into clemencie and loue. These are, for the most part, abiects in the world, but accepted with God : these poore are the Lords rich men : these meane men are the Lordshonorable, & these ignominious are the Lords gloriouſ children. Whether they bee rich or poore, high or low, noble or base, he that feareth the Lord and serueth him truly, is imbraced of him. He respecteth no person by his wealth, or title, or office, or dignitie in the world: but as euery man liueth, and obeyeth, and worketh, and performeth his calling ; so he is approved or reproued of the Lord, who respecteth the godly hart within, and not the glorious habite without; the riches of the soule, and not the wealth of the world ; the fruites of the spirit, and not the workes of the flesh. Such as walke honestly, and liue godly, and pray faithfully, and praise him heartily, are his, and they preuaile with

with him : & they labour in loue to preuent the dangers at home, and forget not the miseries of their brethren in the warres. Yet may the impietie of the rude multitude, draw the most godly into danger : For although the Lord would haue spared *Sodome* for fise, and *Ierusalem* for one righteous man, yet we must not think that God will spare many wicked for some few good mens sakes.

*Jeremy* and *Baruck*, and other godly men were at *Ierusalem* whē *Iere. 5.1.*

*The sinnes of  
the multitude  
may bring dan-  
ger vpon the  
most godly.*

*Nabuchadnezzar* destroyed the citie. God is so farre from sparing many for few, as he punisheth many for one, as al *Israel* for *Achā*: according to the Poets saying; *Sepe luunt cives quicquid pecca-  
tur ab uno*: Not onely sinners, but the tolerators of sinne are punished. And though the godly fall among the wicked, it is but a correction in mercie : but the desiruction of the wicked is in judgement. And because all shoulde feare the Lord and reforme their waies, and walke warily, and not participate with the sinnes of the careles multitude, he punisheth the godly in the day of the slaughter of the wicked. The execution of iustice without partia- litie, fauour or foolish pittie, is a necessary meane to stay the wrath of God incensed through sinne, and fond affection, and rewards (peruerters of iustice) a dangerous increase of judgement against a whole people and nation. For where iustice is neglected, there lawes penalties are bought for monie : and where Gods word is a cloake for sinne, there is religion (as a garment on all sides alike) held indifferent, and that the safest and surest that is profes- sed of the most. But where the word of the Lord denounceth Gods threatnings for sinne, and the Magistrates concurre to pu- nish offenders, there cannot but follow a more sincere course in euery mans proceedings, more liuely fruites of a Christian pro- fession , and consequently a more absolute assurance of Gods blessings and diuine protection both of our selues at home, and of our forces abroad, confirmed so much the more *victo vs*, by how much we shew our selues by loue vnfained exercised in faith- full prayer, that all things may bee done both of our selues at home, and of our Commaunders and souldiers abroad, to Gods glory, and to our consolation in Christ Iesus, in whom we liue, and by whom we shall prosper and preuaile.

*God punishest  
many for one.  
*Iob. 7.1.**

*Hesiodus.*

*The difference  
betweene the  
death of the  
wicked and the  
godly.*

*Why the godlie  
are punished  
with the wic-  
ked.*

*Neglect of in-  
justice dangerous.*

*Deut. 19.19.*

*Where the  
Magistrate  
maistaines  
the word, there  
will be seene*

*the practise of  
religion.*

*Deut 19.20.*

To him bee glorie for euer.

F.I.N.I.S.